THE SPIRIT OF THE LORD IN POWER and at LIBERTY,

As at first
To give a Being to; so still to give a Blessing by his Ordinances.

IN THREE

SERMONS,

Preacht at
Great *BUDWORTH*,

TO
Some Persons of Honour, and several of the Clergy, then present to Communicate in reference to the late Act.

By *James Livesey*, Vicar of *Budworth*.

LONDON:
Printed by *A. M.* for *Robert Clavel*, in *Little-Britain*, 1674.

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By [illegible] Vicar of Bodmorth.

LONDON:

Printed by A.M. for [illegible], in
[illegible]-Row, 1696.

To the truly Honourable Sir *George Warburton* Baronet; Lord of *Aſton, Apleton, Sutton, Warburton, Winnington, Marthal, Pulford, &c.* And his incomparably Accompliſht, Noble Lady, Madam *Diana Warburton.*

To the truly Right Worſhipful and worthily honoured *William Tutchet* of *Whitley*, Eſq; His Majeſties High-Sheriff for the County Palatine of *Cheſter*, and his vertuous Conſort Mrs. *Martha Tutchet.*

With the reſt of the Gentry, and others of the Congregation of great *Budworth.*

Honourable, Worſhipful, & Worthy Sirs.

WHat was then (though not affectionately enough) preſented to your attentive and judicious ears, is now moſt humbly offered to your diſcerning eyes; the good Spirit of the Lord hand it down into your Hearts, the beſt receptacle of Divine Truths. 'Twas my work to ſuit the Text to that Occaſion, and the Sermons to the Text; yours to ſuit your Attentions to the Sermons, and His to do us all good, we doing ſo. If any ſhall demand why theſe were then Preached, or are now publi-

ſhed,

sked, your Honour can satisfie the former, your Worship the latter. That I have mounted the Dedication so high, to so many, (when to every individual a just volume had been an incompetent Oblation) this presumption I must answer for.

As Artaxerxes *that great* Persian *Monarch accepted a present of Water from a poor Labourer, with a smiling countenance, not having need thereof; so may (perhaps) your Generosity these plain, unpolished Sermons from one under so many Obligations to serve you. The censures of the ignorant I have no reason to regard, nor need I fear those of the Learned (who can do much better with their Pens, yet do nothing) for de* Straminibus non curat invidia.--------*The carelesness of many who wofully and wilfully squander away Sacrament-days without due observation, hath awakened my Pen to remind them of the preciousness and usefulness of this Ordinance, and of their duties to their never-dying Souls. Who sees not some so sick that they complain they cannot live, and yet so sinful that they dare not die; before another day any of us (the most young or strong) may be in another world; though we shall live out, yet surely we cannot out-live the determin'd time. These serious thoughts of Death cannot bring us sooner to our graves, but they should bring us nearer to our duties, to a more constant and conscientious attendance*

dance on this holy Ordinance amongst the rest, which is the grand design of these ensuing pages.

In short, the Truths in them contain'd are Gods, as such embrace them; the weaknesses mine how many soever. I have borrowed help from others to erect this feeble fabrick, but most from the Spirit of the Lord, to whose gracious conduct in your passage to Glory, I shall never cease to commend you, beseeching that my service be not accounted my crime.

The good Lord make you shining Lights in that publick Orb in which God and the King have fixt you, and more illustrious Patterns of all Graces and Vertues (wherein you now excell) to those you converse with. This shall be the breathing of his Soul, who is, Sirs,

Your ever obliged
Servant,
J. L.

Aug. 26.
1973.

THE

THE

THE SPIRIT of the LORD IN Power and at Liberty, to bleſs his own Inſtitutions; with the efficacy and uſefulneſs of the Sacrament of the Lords-Supper, aſſerted in THREE SERMONS, Preacht On Three Sacrament-days,

The firſt Sermon, *July* the 13. 1673.

On Micah 2. 7.

O thou that art named the Houſe of Jacob, is the Spirit of the Lord ſtraitned? are theſe his Doings? Do not my words do good to him that walketh uprightly?

MIcah was one of them we call the ſmall or leſſer Prophets; not becauſe their Propheſies are of leſs authority and majeſty, or excel-

Legi poteſt מִכְיָהוּ *Druſ.*

Ruffin. in Præfat. in Hoſ.

lency; (for they were all the dictates of the Spirit of the Lord) but becauſe they are more conciſe and of greater brevity than the firſt four.

Theſe Propheſies (*Calvin* conceives) as now extant are but the marrow and quinteſſence of thoſe Sermons by them preacht to the people of *Iſrael* and *Judah*: Col-

Proleg. in Hoſ.

lected and reduced (ſays *Zanchy*) into one volum, by the care of thoſe pious Princes inſpired of the Lord, leſt by reaſon of their littleneſs they ſhould be loſt; and this was done for the Churches benefit in thoſe and ſucceeding Ages.

This Propheſie contains two ſolemn Sermons.

The former compriſeth the five firſt, and the latter the three laſt Chapters.

In the former are three things obſervable.

1. The *Sins* this people ſtood guilty of before God, and they are *ingentia vitia*, mighty ones.

2. The

2. The *Judgments* of God denounc'd againſt this people for thoſe ſins; and they are *ingentia ſupplicia*; doleful, dreadful; but moſt juſt and righteous: For he is too good to do his people hurt, and too juſt to do any people wrong: *remunerat ultra condignum, ſed punit infra*, Ezra 9. 13.

3. The *Comforts* interſperſed on purpoſe to ſolace and ſupport their hearts who were found faithful in theſe Kingdoms. He foretells (as is obvious to the meaneſt capacity) both the temporal deliverance of *Judah* out of the *Babyloniſh* Captivity; and the eternal deliverance of the Church to be gathered out of all Nations through the promiſed Meſſiah.

Their Sins are many, ſo were their Judgments; we ſhall mention three or four, for no more ſtand in our way unto the Text.

1. Their *Idolatry*, *Chap.* 1. 5. this they are branded with; this is the procuring cauſe of the Lords appearing

Cultum Idolorum inſtitutum in Bethel, *&* Dan. *Druſ.*

pearing againſt them in this glorious ſeverity.

The Judgments threatned for this Sin, you ſee in *verſ.* 6, 7. their capital Sinners were in their capital Cities, *Samaria* and *Jeruſalem*; but they were not too great for the great God to bring to condign puniſhment. *I will make Samaria as an heap of the field; all the graven Images ſhall be beaten or broken to pieces.*

וְהִגַּרְתִּי *Diſſuere faciam.*

The next this people are ſtigmatized with are *Covetouſneſs* and *Oppreſſion*, *chap.* 2.4. *They covet fields and take them by violence, and horſes, and take them away, &c.* regarding neither right nor wrong, provided they got it they cared not *Quo jure, quave injuria.*

Quid non Auri ſacra fames.

How graphically does the Poet Phoc. deſcribe this monſter ſin? even in Saint *Pauls* own terms, Μήτηρ κακότητος ἁπάσης χρυσὸς αἰεὶ δόλος ἔσι καὶ ἀργυρος ἀνθρωποῖσι χρύσε κακῶν. The Judgment denounc'd for this complicate ſin you ſee 3,4 5. Their calamity ſhall

be extraordinary; their deſolation is irrevocably determined, and poſitively and peremptorily declared, *Behold, againſt this Family do I deviſe an evil, from which ye ſhall not remove your necks, &c.*

The third ſin is contempt of and oppoſition againſt his Word, his Ordinances and Officers, *Verſ.6.* and which did accent and aggravate the crime, their delight in and approbation of ſuch falſe Prophets as would ſpeak *Placentia*, and flatter them in their vicious and pernicious practiſes, *verſ.* the 11*th.*

The Text under conſideration is the Lords expoſtulation with this degenerated people for their foremention'd irreverence and contempt. *O thou that art named the Houſe of Jacob, is the ſpirit of the Lord ſtraitned? Are theſe his doings? Do not my words do good to him that walketh uprightly.*

In this laſt clauſe two general parts.

1. The Specification of a choice

and precious priviledg, *viz.* To have the Word and Ordinances to do one good, this is a mercy of the first Magnitude; I know you pray for it as such; you prize it as such; you praise him for it as such; you wait this day for it as such: your non-proficiency under the dews and droppings of the Sanctuary you lament as an heavy judgment, *Isa.* 6, 10, 11. *Ergo:*

Privilegia non sunt ampliandа.

2. The qualification of the persons to whom it appertains, *them who walk uprightly*; rare ones indeed, the ὀι πόλλοι, do not so; they say, *Privilegia sunt stricti juris.*

Consider the form, 'tis Interrogative; the matter or sense of this sentence, 'tis positive.

'Tis a Categorical proposition; in which,

1. The Subject, or that which is spoken of, viz. *my words.*

2. The Predicat, or that which is spoken of his words, *they do good.*

Do not my words do good? yea with-

out all ifs or ands they do, to ſuch as are thus qualified (*i.e.*) *walk uprightly.*

In both are four things.

1. The Author or Proprietor of them, ——— *my words.*

2. The ſignal energy and ſingular efficacy of them, ——*do good.*

3. The grand duty required of ſuch who ſhall receive good by them,———*walking.*

4. The Modification of the duty here expreſſed, ———*uprightly.*

A ſhort explanatory muſt ſerve at preſent, and then the obſervations reſulting hence will be methodically propoſed.

O thou that art named the Houſe of Jacob; *i.e.* who art called, but really art not ſo; you are an hypocritical generation; *Jacob* that good old Patriarch was a man of godly ſimplicity, *Gen.* 25.27. a man full of the fire of holy zeal; O the care he had, and the conſcience he made of reforming his Family, *Gen.* 35. 2, 3. a man of Prayer, a great

O Dicte, prius erat, הָאָסוּר in fœm. Qui diceris ſed non es. Druſ. Vos eſtis Iſraelitæ nomine non re, Vat. & Paræus.

great Wreſtler with God, *Gen.*32. 28. *Hoſ.*12.4. A great lover of my Word and Ordinances. Were you (as is ſaid of *Nathanael*) Iſraelites indeed, in whom there is no guile; Were you good indeed, my words would do you good. But you ſnarle at and quarrel with my Prophets, becauſe of thoſe Judgments they have denounc'd againſt you; the fault is not in them, nor yet in me; no, 'tis in your ſelves; you complain of them unjuſtly, and ſo doing you deal with me injuriouſly, *Luk.*10.16. *Hoſ.*13.9.

Domino per læſos ſervos fit injuria.

Is the ſpirit of the Lord ſtraitned? By the Spirit of the Lord *Grotius* and *Friedlibius* underſtand the patience, longanimity, mercy and goodneſs of the Lord; others (as *Druſius*, *Paræus*, *&c.*) underſtand the Holy Ghoſt;——What? is he ſo contracted? is he reduced to ſuch an exigence, that he cannot inſpire his Prophets? and appoint them how and what to ſpeak unto you? how audacious is your pride and wickedneſs?

Spiritus רוח *Latine in maſcul. Hebr. in Fœm. Græce in Neut. Commode ſervit perſonæ Divinæ cui nulla ſexus gentriſve diverſitas tribuitur.*

eſs? Is it for you to dictate to them what, when and how to propheſie? Dare you attempt to limit the holy spirit of God? 'tis not for want of fulneſs in him to publiſh or perform good things, that my Prophets have commiſſion thus to thunder againſt your impieties.

Quæ hæc ſuperbia & impietas? Paræus & Piſcator.

Are theſe his doings? That is, the way and method of the Almighty in his dealings; and thoſe in which he delights are ways of love and mercy; he draws with the cords of men; is full of candor and ingenuity; if now he ſpeak harſhly and deal ſeverely with you, know this is not his uſual courſe; but only your preſent caſe calls for it. Conſult *Iſa.* 28. 21. *Hoſ.* 11. 8.

An iſta ſunt opera. Vatab. *Cogitationes ejus.* Grot. *Num exitio veſtro delectetur? non ita intelligendæ ſunt comminationes Prophetarum.*

Do not my words do good, &c. q.d. Yea, they do: And if you break off your ſins by true unfeigned repentance, and believe my Prophets; if you will but take care to walk regularly, you ſhall ſurely find the influences of this my Spirit upon your Hearts, cauſing

ſing my Word and Ordinances work for your good.

I now proceed to the Obſervations: From the Context take two

Doct. 1. 'Tis a doleful caſe and matter of ſaddeſt lamentation when a people (by profeſſion Gods) ſtand in oppoſition againſt his Word, Ordinances and Officers: Theſe Expoſtulations and preſſing Interrogatories import no leſs.

Doct. 2. God will own and plead the cauſe of his Ordinances and Officers, whoever dares to oppoſe or contemn them. Thus he did againſt this people, and thus he will. *Tua cauſa erit mea cauſa*, Luk. 10. 16. *He that deſpiſeth them, deſpiſe him.* They who do ſo ſhall hear from him.

O thou that art named.

Doct. 3. However men be called or accounted of by themſelvs or others, yet the Lord can eaſily diſcern and will opportunely diſcover what they are indeed: He knows us *intus & in cute, intus & in corde*;

Though

Though the heart of man be (*grande profundum*) a great Deep, yet he can fathom it, *Jer.* 17. 10. *I the Lord search the heart*: He is a God of Knowledges, 1 *Sam.* 2. 3. *Totus oculus*, All things are open, naked, anatomized before him. Pſal. 90. 8.

Art named.

Doct. 4. The note is this; 'Tis not enough for a people to have a name, or to be called good; they muſt be really ſo: It was a cutting queſtion which St. *Auſtin* put to one, *Quid tibi prodeſt vocari quod non es?* What will it advantage one to have a name to live if he be dead? To paſs for a Saint here, and to be found amongſt Sinners hereafter; to be reputed an Iſraelite indeed, and to be a Gibeonite; to be named of the Houſe of Jacob (*i.e.* of the Church of God) and to be of the Houſe of Sodom? How ſhall Men and Angels ſtand amazed at the great day, when the ſecrets of all Hearts ſhall be diſcloſed, to ſee ſome

See *Hinſius* in Joh. 1. 47.

ſome taken up to Heaven w
were named the vileſt of ſinne
and others turned into Hell w
were reputed choiceſt Saints:
form will do nothing without t
power of Godlineſs. There a
two things which every man
mainly concern'd to mind.

(1) To *be* Good.

(2) To *appear* ſo.

He that is not ſo is loſt wi
God, and he that appears not
is loſt with men.

Ones goodneſs if unknown t
himſelf will afford him little com
fort; and if unknown to others,
will procure him little credit.

Abbreviatus contractus. Druſ.

Is the Spirit of the Lord ſtraitned

Doct. 5. The Spirit of th
Lord is not ſo ſtraitned but h
knows how to inſpire and inſtru
his Prophets.

Doct. 6. The Spirit of the Lor
is then ſtraitned, when proud peo
ple preſume to preſcribe; to di
ctate unto his ſervants the Prophets
what and when and to whom they
ſhall

hall ſpeak, and when and what not.
re theſe his doings? Hence note, that
Doct. 7. The *ordinary* way of
he Lords dealing with men, is in
ove and mercy; acts of judgment
re his; but they are his ſtrange,
not his genuine acts; how full and
ſweet is that in *Hoſ.* 11. 8. *How
ſhall I give thee up, Ephraim? How
ſhall I deliver thee Iſrael, &c.* In
his ſacred volum where is the pa-
rallel? What pathetick Interroga-
tions puts he there unto himſelf?
q.d. Thou art upon the brink of
deſtruction; 'tis but a giving thee
up and thou art ruined. Oh——
but how: how ſhall I do it?

Do not my words, &c.

Doct. 8. Note, that the Word deli-
vered and Ordinances diſpenſed by
faithful Miniſters are his.----Attend
them then with due care and con-
ſcience, with fear and reverence,
with faith and patience.

Doct. 9. From the connexion of
the principal efficient and inſtru-
mental cauſes, *viz.* the Spirit and
the

the Word: Such as sincerely desi
to receive good from God, m
attend to and depend on the Spi
of the Lord in the use of Ord
nances. For the Word can do n
thing without the Spirit, and t
Spirit will do nothing (ordinarily
without the Word: Let peop
talk as their deluded fancies prom
them; One day they will see an
say, that they who are enemies t
the Word, are no true friends t
the Spirit; despising the one, the
do quench the other: *Quæ Deu
conjunxit, &c.* How sweet, Oh
what a reviving Cordial is tha
precious promise to a pious Soul
in *Exod.*20.24. In all places where
I record my Name (my word and
Ordinances, by which I am known,
as a man is by his name) I will come
unto thee (by my Spirit) and I will
bless thee; there shall be a com-
fortable meeting and a Cordial
closing of my Spirit with your
Spirits: See one for all, *Isa.*30.20,21.
Thine eyes shall see thy Teachers----
mark

Ubi enim Ecclesia ibi & spiritus, ubi spiritus Dei illic est Ecclesia & omnis gratia. Iren. *lib.*3. *adverſ. Hæreſes.*

ark that, *and thine ears ſhall hear word behind thee, &c.*

Do not my words do good? There a twofold word, the one is *verum audibile*, that's the Holy Scripture, *Epheſ.*6.17. and there is *verum viſibile*, viz. the Sacraments; they re call'd viſible Sermons: as Chriſt n that conveys himſelf by the ear, o in theſe he conveys himſelf by he eye into the Heart. Hence obſerve,

Doct. 10. That the Word and Ordinances of God are very operative and powerful. The Spirit of he Lord concurring, they are not only preceptive and directive, but affective and effective; *they are the rod of his ſtrength*, Pſal.110.2.

In a word there is a ſevenfold force or power in the Word;

There is a Sin-ſubduing power, it puts down ſtrong holds, caſts down carnal reaſonings; Oh 'tis mighty through God, 2 *Cor.* 10. 4, 5.

A Soul-humbling power, it lays a proud

a proud ſinner as low as He makes him cry out, Lord I vile: what wilt thou have me do, and I will do it: To be, a I will endeavour to be it, *Act.2.* & 9. 6. & 16.31.

A Soul-cleanſing power, *Joh.15 Now are ye clean through the W which I have ſpoken to you.* A *chap.17.17. Sanctifie them thro thy truth, thy word is truth.*

A Soul-ſolacing power: T (word of promiſe) is my comfo in my affliction, *Pſal.*119.50. it kee the Soul from fainting; a promi like pearl in broth is cordial.

A Soul-quickening power: N ſuch Incentives to holy duties the World as in the Word *Pſal.*119.50.

A Soul-ſearching power: It ranſac and rifles the Conſcience, and loo into the moſt ſecret tranſactions the Heart: When the Sun ſhin into the Houſe the Atoms are eaſ ly diſcerned; when the Word ſhin into the Heart our ſecret luſts ar

eaſil

easily discovered, *Rom.* 7. 7. *Heb.* 4. 12.

A Soul-healing power; *Psal.* 107. 20. *He sent his Word and healed them*: How long might a Soul sit at the foot of a Philosopher and hear his Lectures of Morality, ere it should experimentally feel and find such an Heart-transforming power going along with them; such a mighty change wrought by them; *Est quædam verbi omnipotentia*; as *Luther* said of Prayer.

To him that walketh.

D. 11. Christianity is a walk; a Christians life is not a standing or sitting still: every day must we do a days work, and go a days journey towards our Heavenly Country. Doct. 11.

Up then and be doing, here is not your rest, *Quo brevior opportunitas, eo major sedulitas*; lose your season and you may lose your Souls; opportunities are for Eternity, but they are not to Eternity: The Spirit will not always strive with man; now Christ stands and knocks, Gen. 6. 3. Cant. 5. 3.

but he that ſtands ſtays not; give him no childiſh, no churliſh anſwers; work and walk now; now if ever, now for ever; you may want an (1) opportunity, if you ſlip this; who knows what a day may bring forth? if you be not preſent in duty, God may be preſent in judgment; may come quickly, *Rev.* 2. 5. His Judgments are often ſudden and prevent mens expectations, but never their deſerts: *Lam.* 4. 12. *Hoſ.* 10. 15. Ere you can get out of bed he may let out your blood. Or (2) you may want ability and not be in a capacity; a ſickneſs may come that may take away your ſenſes, your friends perhaps may be forc'd to bind you in your beds; and is that a ſeaſon for the greateſt work of all, which is not fit for any work at all? Shall the beſt Maſter be the laſt, the leaſt, the worſt ſerved?

Eſto in diebus æſtatis Formica. Prov. Arab.

Why ſhould our vain hopes of living long, remit or abate our

care

cares of living well, and working hard? Moſt never think of going faſter till they are forc'd to think they ſhall not go much longer. Let us mind our way and mend our pace.

Uprightly.

Doctr. 12. 'Tis an important duty which concerns us all to walk uprightly, *Gen.* 17: 1. And 'tis the priviledg of ſuch to have the word of the Lord to work for their good: *They ſhall not hear in vain: Their ſouls ſhall live*, Iſa. 55. 3. But the propoſition on which I purpoſe now to fix (waving all the reſt) is this, and it takes moſt of them in.

Doct. *The ſpirit of the Lord is not ſo ſtraitned but that he can cauſe his Word and Ordinances to do them good who walk uprightly.*

St. *Ambroſe* writing three Books to *Gratian* the Emperour concerning the Spirit of the Lord, fronts his firſt with this paſſage, Sp. S. *non aut alienæ poteſtati eſt ſubjectus,*

aut juri; ſed ſuæ libertatis arbiter, omnia pro authoritate propriæ voluntatis, &c.

There are three great Ordinances of God.

(1) The Miniſtry of the Word.

(2) Baptiſm.

And the Lords Supper is the third.

The firſt we have diſpatcht, and in our laſt diſcourſe the ſecond was finiſh'd too; to refreſh your Memories, give me favour to hint the heads thereof, or ſome few only, and them briefly.

Ad templũ Dei pertinent parvuli ſanctificati Sacramento Chriſti, regenerati ſpiritu ſancto, qui certè per ætatem nondum poſſunt cognoſcere Deum. Aug. Epiſt. 57. Darda. circa Med.

(1) It was proved by Scripture, that the Infants of Chriſtian Parents (viſible Profeſſors) are true Denizens of the viſible Church and Kingdom of God; and have a juſt right to and intereſt in Gods *Magna Charta*, or Covenant of Grace.

That the truth of Grace in the Parents is not the rule we are to act by in admitting Infants to this Ordinance. Surely he would never make

make that the condition upon which his Miniſters muſt apply this his Ordinance, which none but God himſelf can infallibly know; let Parents be what they will (vicious and ſcandalous) if the Church caſt not them out, we muſt not caſt theirs out. A viſible profeſſion of Faith and Holineſs in the Parents, (though there be not a converſation congruous to that profeſſion) intitles the Child to Baptiſm.

That Infants are capable of the Spirit of the Lord, of ſaving Grace, of Union with Chriſt, of Regeneration, of pardon of Sin, all which are ſealed in Baptiſm; if any deny this, they muſt then ſay, either, That theſe are not neceſſary unto Salvation; or, That no Child dying in his Infancy can be ſaved: Both which are abſurd enough.

That if Infants have no right to this Seal of the Covenant, their condition under the Goſpel is much worſe, and their priviledges leſs than were thoſe of Jewiſh In-

fants under the Law; theirs had one, *viz.* Circumcision; ours none.

That the Commandment for Circumcision being so express, plain and legible in the Old Testament, there is no more need of a new Commandment for Infant-Baptism in the New, than for a new Commandment for the holy Observation of the Lords-day.

That the Covenant (and not only the Commandment) was then the principal ground and reason of Circumcision (and is now of Baptism.) Circumcision was called the Covenant, aud not the Commandment; and the contempt or violation of it was call'd the transgression of the Covenant, not of the Commandment; and the despisers were threatned to be cut off for the violation of the Covenant, not of the Commandment, *Gen.* 17. 10, 13.

Vide Whitakerum contra Duræum fusius hâc de re pag. 681. 682.

That *Esau* and *Ishmael* were regularly circumcised, as well as *Isaac*. No Scripture rule was transgressed when

when *Judas* and *Simon Magus*, when *Ananias* and *Sapphira* were baptized; yet what they were, you know, the whole multitude of the Israelites were baptized, 1 *Cor.* 10. 1, 2. Yet were not all true Believers, *vers.* the 5.

That we cannot infallibly know, but only charitably judg who are true Believers; and that, Though Infants cannot lay hold on Christ by the hand of Faith, yet he can and will embrace them in the arms of his love, and bless them.

That he whose child was uncircumcised (by his neglect) was in Gods account uncircumcis'd himself, *Exod.* 12. 48. 'tis so in this case of Baptism; and if uncircumcised, he was not admitted to the Passover; no nor into the Sanctuary, *Ezek.* 44. 9.

That the enemies of Infant-baptism deal not ingenuously in requiring from us an express Commandment for our practice, whilst they cannot produce one for theirs.

Where is your command to keep the Infants of visible professors from this ordinance till they be six, ten, or twenty years of age, or till they can make profession of their Faith?

Or where is your command to baptize Children when grown up? if you insist upon example, then where is your example for your admitting of Women to the Lords Supper? But of this more the last time.

Secondly, the Antiquity of this Ordinance was vindicated from the imputation of Novelty; and that assertion of Judicious *Calvin* in his *Instit. lib.*4. *cap.*16. *sect.*8. and of learned *Zanchy* in *Ephes.*226 *page*, was considered and confirmed by the concurrent Testimonies of the Ancients in the several Centuries; as of *Justin Martyr*, *Irenæus*, *Origen*, *Cyprian*, *Ambrose*, *Austin*, *Nazianzen*, *&c.*

Nullus est Scriptor tam vetustus, qui ejus originem ad Apostolorum seculum pro certo non refert. Calvin.

Thirdly, The high and noble ends for which it was instituted.

The

The t usefulness and advantagiousness of it was shewed; not only to those who are of maturer age, but even to Infants (Elect ones, I mean) ordinarily, when they are baptized: As the Spirit moving upon the waters produc'd a world, *Gen.*1.2. and brought forth living Creatures; so the Spirit moving upon the Soul can produce the seeds of Grace in it: Consult at better leisure the 27*th.* Article of Religion, and you will find it corresponding with the judgment of the Fathers, with the most eminent Divines of these latter ages, with the Holy Scriptures, which is *instar omnium.* All which assert the present efficacy thereof in and upon elect Infants, ordinarily in the act of Administration; to clear this (perhaps a more important truth than many in this Age are apprehensive of) I refer you to what an eminent Doctor of our Church hath left upon record, *D. C.B*'s Baptismal Regeneration: It shall suffice

now

now to mention only four or fiv

Chryſoſtom calls Baptiſm our in tiation into Chriſt, 1 *Homil.* in *A* τὸ κυειώτερον τὸ πνεῦμα: in Bapti the chief part is the ſpiri δι' ὃ καὶ τὸ ὕδωρ ἐνεργεῖ by which t water becomes effectual.

Baſil in anſwer to that queſtio *How are Chriſtians ſaved?* mak this return, διὰ τῆς ἐν τῷ βαπτίσμα χάριτος: by being regenerated by t grace received in Baptiſm: *de J. cap.* 1C. ἀρχή μοι ζωῆς τὸ βάπτισμ Baptiſm is unto me the beginning life.

Ep. 23. St. *Ambroſe* is for it, and *Auſt* too; ſee his Epiſtle to *Boniface* (noble Earl) on this Argument, a to *Dardanus*, Ep. 57.——*Sacr menta in ſolis electis, &c.* T Sacraments do work that whi they ſignifie only in the Elect; th is quoted by *P. Lombard* in Sent.

Zanchy lib. Confeſſ. cap. de Bapt. P. Martyr loc. com. claſſ. 4. cap. 8. ſect. 2.

Calvin and *Chamier* thoſe tw great Lights of *France* are fu for this too; though in their Ci cumciſion Infants could not appre hend

end what that ſign meant, yet hey were truly circumciſed unto he mortification of their depraved nd defiled nature, which when at naturity they meditated on. *Inſtit. ib. 4. cap. 16. ſect. 20. Ubi plura d propoſitum.* See alſo *cap. 15. ſ. 12.* And *Chamier, de ſacr. lib. 2. cap. 6. 4. Tantum abeſt*, &c. 'Tis ſo far from us that we ſhould teach that Baptiſm effecteth nothing upon Infants till they come to age; that on the contrary we know that the effect of Baptiſm which is perform'd immediately by the Spirit himſelf, ſometimes goes before the very celebration of Baptiſm; therefore we ſay, that either then there is ſome effect in truth and indeed when the Sacrament is adminiſtred, *aut nullum unquam futurum*; or elſe there will never be any at all; that is, then our ſins are truly remitted, and our Adoption made ſure to us, but all this morally; with them concur our own Chieftains, *Jewel, Ward, Davenant, Bucer, Ames*, and *Ainſ-*

Ainſworth, the laſt in his cenſur
of a Dialogue of the *Anabaptiſ*
urgeth this argument amongſt
thers, *pag.* 40. *to* 46.

"They to whom God give
"the ſign and ſeal of Righteou
"neſs by Faith and of Regenerati
"on, they have Faith and Regene
"ration, for God giveth no lyin
"ſign, he ſealeth no vain or fal
"Covenants.

"But God gave to Infants Ci
"cumciſion which was the ſig
"and ſeal of the Righteouſneſs
"Faith and Regeneration, *Gen.*17
"12. *Rom.*4.11. *Coloſſ.*2.11.

"Therefore Infants had (an
"conſequently now have) Faith
"and Regeneration, though not
"the crop or harveſt, yet in th
"bud and beginning of all Chri
"ſtian Graces.

A little after: "They that de
"ny this reaſon muſt either make
"God the Author of a lying ſign
"and ſeal of the Covenant to *A-*
"*braham* and his Infants; or they
"muſt

must hold that Infants had thoſe graces then, but not now; both which are wicked and abſurd; or they muſt ſay, Circumciſion was not the ſign and ſeal of righteouſneſs which is by faith, contrary to *Rom.* 4. 11.

Fourthly, And in order thereunto ſome rules were hinted; I ſhall only ſuperadd one more now; mark it well pray. If you would have the bleſſing of the Lord upon his initiating, matriculating Ordinance, act regularly, I mean according to the rule of the Word: What's that you'l ſay? I anſwer let them be baptized { 1. Early. 2. Publickly.

(1) Early: *Abraham* the Father of the Faithful delayed not the Circumciſion of his dear *Iſaac* beyond the eighth day; and that was a painful ordinance. St. *Auſtin* well obſerves that the Sacraments of the New Teſtament are

1. Fewer in Number.
2. Clearer in Signification.
3. Eaſi-

3. Eaſier in Obſervation.

Who dare ſay of this or that particular infant, it is not regenerate? and Mr. *Tombs* confeſſeth ſuch are to be baptized early.

John was circumciſed the eigh day, *Luk.* 1. 59. So was Chri himſelf, *Luk.* 2. 21. That he w not baptized till about thirty ye old, was becauſe till about th time *John* baptized none.

Joh. 7. 22, 23.

The *Jews* did circumciſe t Children which they bought wi their moneys, the ſame day th bought them; though it was very day they were born; yea the eighth day fell to be the Sa bath, yet the *Jews* circumcis'd Child therein, *Joh.* 7. 22. Acc ding to the *Hebrew* Canon: C cumciſion in the time there drives away the Sabbath: (*i e.*) man muſt omit the Sabbath (keeping of it) for to circumciſe due time. Was the Lord ſo ang with *Moſes* for the not circum ſing of his child in due time, th he ſought to kill him in the In *Exod.* 4. 24. and is he well pl ſed with your delays? St. *Auſti* judgment is well known in th

See Mr. *Ainſw.* on Gen. 17. 12. *Maimonid.* his Treatiſe of Circumciſion. *ch.* 1. *ſect.* 9.

caſe, *Non eſt juſtum* (ſpeaking of Baptiſm) *ut res quæ tam magna, tam præclara creditur, negligenter aut tardius quam expedit, requiratur.* It is not juſt that a matter of ſuch moment and importance ſhould be negligently and ſlowly gone about; can you devote and dedicate your Children to God too ſoon? Can you ſeal them too early? The ſooner the better they are ſolemnly conſecrated to the Lord, and have his name put upon them: Is it not a great and choice priviledg, that our Children have a viſible ſtanding in the Church? can they be too early initiated into the Church, or too ſoon engaged to ſerve the Lord? *Gal.* 5. 3.

Tanto magis pro parvulis loqui debemus, quanto ipſi pro ſe loqui non poſſunt. Aug. Ep. 89. *juxta med.*

(2) Publickly: This is according to the ordinary common rule of the Goſpel; and the Liturgy of the Church. Baptiſm is a publick ſeal of the Covenant of Grace, and therefore ſhould be done publickly. You honour God moſt when you ſolemnly and publickly devote

Zepper de Pol. Eccleſ. lib. 1. *cap.* 12.

vote and dedicate your little on to God.

You honour this ordinance m by a publick owning and uſing it; and we ſhould preſerve t honour of his Inſtitutions all w can; never more need.

Your little ones are moſt adva taged this way, they have the pra ers of the whole Aſſembly; a by the ſolemnity of this Ordinan your ſelves are more quickned remembring and renewing yo Covenant with God on this occ ſion: So much is ſaid (and ſo r tionally) by a learned Pen, that cannot preſume to add thereto. that for the future what is am amongſt us may be redreſſed; l the honour of God be more co ſulted, and not the humours of me

Mr. *Samuel Langley's* Suſpenſion reviewed, *&c.*

When Chriſt was baptized he ſe not for *John* to come to him, b himſelf went to *John*, and was bapt zed publickly, *Mat.* 3. 13, 16. He hat left us his own example, let no think himſelf too good or too gre

to follow his steps.

But because of this present occasion the rest of this discourse shall be confined to the third Ordinance, *viz.* The Lords Supper: The Doctrine's this;

Doct. *The Spirit of the Lord is not so straitned, but he can cause this Ordinance to work for their good who walk uprightly.*

In prosecution of this Proposition I shall resolve but only eight Queries, very succinctly.
For brevity is good,
Whether it be or be not understood.

1 Q. *What does this term or expression* [Walk] *import and intimate?*

2 Q. *What is it to* walk uprightly? ——*How is it to be understood?*

3 Q. *Of what importance and concernment is it, that we walk thus?*

4 Q. *When does this Ordinance*

work for their good who thus walk?

5 Q. *How does it appear that the Spirit of the Lord can do them good by it, who* thus walk?

6 Q. *What course must a Christian take that the Spirit of the Lord may do him good by this Ordinance?*

7 Q. *What must one do who hath found good at and by this Ordinance, from the powerful working of the Spirit of the Lord?*

8 Q. *What Soul-reviving comforts doth the consideration of this important Truth afford to such as conscientiously endeavour to walk uprightly?*

Of these in order:

1 Q. *What doth this expression import or intimate?*

To clear the notion, know that *walking*,

1. 'Tis *motus vitalis*, the result of a living principle in the Soul. Angels do not animate those Bo-

Actio sequitur vitam.

die

dies which they assume, and their operations therefore are not vital: to speak properly, those Bodies are rather *moved* than *move*.

Indeed we read in *Gen.* 18. 8. of their eating with *Abraham*; and this is a vital act: but you are not to understand it properly but metaphorically, they seem'd to eat: *At non comederunt actione vitali* (says *Mercer*) *sed cibo in corpus assumptum transmisso, & in aerem tenuissimum resoluto.*

There must be a vital principle of grace in the Heart, or we cannot walk in Heavens way: *Dum deest aliquid intus*; we are becalm'd and cannot move at all.

2. 'Tis *Motus progressivus*; a going forward: No man ever did or shall go to Heaven backward, or get thither by standing still. Circular motion is the motion of the Heavens, but 'tis not the most Heavenly motion,——We must go *from strength to strength*, Psal. 84. 7.

3. 'Tis *Actus repetitus*; walking

implys frequent acts, or a course of life; as every act of Godliness is a ſtep, ſo the whole of our Actions is our Walk.——And,

4. 'Tis *Motus ſpontaneus*; a free voluntary motion, not of force but of choice, *Pſal.* 119. 30. *I have choſen the way of Truth*; a way that never deceived any, nor will me, בָּחָרְתִּי *I have carefully ſought out and choſen 'em.*

5. 'Tis *Motus arduus*; this walking is all up the hill, against winds and waves, and many oppoſitions:——*Hic labor, hoc opus eſt* (the way to Hell is all down-hill. Walking is painful, yet the most gainful motion. An Heathen Poet could ſay,

τῆς δ' ἀρετῆς ἱδρῶτα θεοὶ.——

6. 'Tis *Motus ordinatus*; a regular and well-ordered motion, not a running at random, or confuſedly, but an acting by rule
2 Sam. 23. 5. *i.e.* by the Word, *Pſal.* 119. 9. Gal. 6. 16. *As many as walk according to this Rule.*——*Pſal.* 50. 23. A Co-

venan

venant ordered in all things calls for a Converſation ſuitable.

7. 'Tis *Motus æquabilis*; an even uniform motion; not now and then, or (as we ſay) by fits and ſtarts.

8. 'Tis *Motus æternus*; this walking (I mean) muſt be even to the end, *Pſal.*119.12. 'Tis not enough to ſet out, we muſt alſo hold out, or all our labour is loſt, and our walking is to no purpoſe. *It had* 2 Pet. 2. 21. *been better for them* (ſays *Peter*) *not to have known the way of Righteouſneſs, than after they have known it, to turn from the Holy Commandment.*

To turn our feet into his Teſtimonies, this is a bleſſed turn in- Pſal. 119. 59. deed; this will ſerve our turn to Pſal. 9. 17. bring us to Heaven. Firſt God turns us, and then takes us to himſelf: But to fall off and to turn from God and his way will undo us for ever.

2 Q. *What is it to walk uprightly?*

rightly? what does this import? how is it to be understood?

In ſhort thus:

There is a threefold Uprightneſs; *Legal*, *Moral*, and *Evangelical*.

1. *Legal*; *Adam* in this ſenſe was ſo whilſt he continued in the ſtate of Innocency; his Knowledge of God was clear; his Engagements to God were great; his Enjoyment of God was full; his Communion with God was ſweet; no ſtain at all upon his Nature; his Obedience to the Divine Will was exactly quadrate and perfect for the time: his Heart and Life did agree with the Law of God exactly, as a well-made Dial goes with the Sun. Thus the Text is not to be understood, for thus can no man walk. He that ſaith, he hath no ſin doth ſin even in ſaying ſo. There are but a few men againſt whom Chriſt hath but a few things; and there is none on Earth againſt whom he hath

hath nothing, *Rev.* 2.19,20. As in the worſt there is ſomething good, ſo in the beſt there is ſomething bad. *Paul* ſpeaking of the Saints, ſaith, *That in them the fleſh luſteth againſt the ſpirit*, Gal. 5.17. Whilſt the Fleſh luſteth, and Satan tempteth, and the World allureth, think it not ſtrange if the precious Sons of *Zion* be now and then found halting, ſometimes taken tripping.

To have nothing *of Fleſh* is the glorious priviledg of the Saints in Heaven; to have nothing *but fleſh* is the doleful ſtate of the Damned in Hell. To have ſomething of Fleſh and ſomething of Spirit is the caſe of the Saints on Earth. 'Tis the pleaſure of the All-wiſe God it ſhall be thus with us; were it not for ſin Chriſt would not be ſo ſweet unto us as now he is; were it not for Chriſt ſin would not be ſo bitter to us as now it is.——To be freed from all ſin would conduce more to our peace, but leſs to Gods honour; leſs to the ho-

nour of his wiſdom, power, patience, &c.

2ly. There is a *Moral uprightneſs*; thus are they ſaid to be upright who are adorned with Moral vertues, and who walk juſtly, temperately, prudently; ſuch was *Ariſtides* and other of the Heathens; this is a fine flower, but you may find it in the wild and waſte of Nature. God becomes Compurgator for *Abimelech*, That *what he did in taking Sarah, was in the uprightneſs of his heart*, Gen. 20.6. *I know* (ſays God) *that thou didſt this in the ſincerity of thy heart; Simplici ac ſincero animo.* *Joab*, though a man of bloods, yet dealt very uprightly with the King concerning the rendition of *Rabah*. Some advance this Moral uprightneſs, and ſet it too high, others ſet it too low; 'tis very good, but it does others more good in this World than our ſelves in the other. Of this I do not underſtand the Text neither.

3ly.

3ly. *Evangelical*; This is a Jewel that none wears but Christs Spouse; a Grace (if I may so call it) that none is graced with but Gods Child; a plant that only grows in Gods Garden; 'tis called godly sincerity, because it is of God, it aims at God, and ends in God; thus holy *David* resolv'd to walk, *Psal.* 101.2. *I will walk within my house with a perfect heart.* Thus *Abraham* is commanded to walk, *Gen.* 17.1. And Saint *Paul* triumphs in this, that he had (through Grace) thus walkt; 2 *Cor.* 1.12. *Our rejoycing is this, the testimony of our Conscience, that in simplicity and godly sincerity we have had our conversation in the world.*——In an Evangelical sense one may walk perfectly, and thus *Zachary* and *Elizabeth* did: See *Luk.* 1.6. *They walked in all the Commandments of the Lord blameless*; ἀμέμπτως, *not sinless*, but blameless, *Sine querela, non sine peccato*, as St. *Austin* glosseth it in the end of his 95. *Epist.*

and

and ſince him *Oſiander* and others.

'Tis a true ſaying of one:

"They err egregiouſly who look
"for that in the Law which is on-
"ly to be found in the Goſpel;
"for that in themſelves which is only
"to be found in Chriſt; and for that
"on Earth which is only to be had
"in Heaven: *i. e.* A ſinleſs perfe-
ction.

To diſpatch this enquiry, know that to this upright walking three things are neceſſary.

1. A Rule is requiſite; a certain, infallible, and inflexible Rule by which we act, that's the Word: 'tis not only a rule of Knowledg but alſo a rule of Duty.

2. A knowledg of this Rule, and then there muſt be,

3. An acting conformably, ſuitably to our knowledg.

We muſt have an eye as well to the manner of our Obedience as to the matter of our Obedience: For (as *Luther* well) *Adverbia apud Deum prævalent verbis.*

We

We must obey him as well in the spirit of the command as in the letter of it: In those things which seem to make against us as in those that make for us, *Gen.* 22. 1, to the 12. *v.*

We must not only not do that which is evil, but we must do that which is good:——We must have respect to all his Commandments, *Psal.* 119.6. As good to none at all as not to all; *David* fulfilled all Gods wills, *Act.* 13. 22. *Gal.*3.10:

3 *Q.* *We shall now enquire after the* Quæ ratio, *of what importance and concernment is it that we thus walk?*——

It were easie to be voluminous; but take hints:

That there is an absolute and indispensable necessity of walking sincerely, uprightly; that it is of great concernment we do so; Appears,

1. If we appeal to God under the

the Law, there we see the Lord requires it, *Gen.* 17. 1. *I am the Almighty God, walk before me and be thou perfect or upright.*

2. If we appeal to Christ under the Gospel, all his commands breathe Holiness and Uprightness; and his promises are to the pure and sincere in Heart, *Mat.* 5. 8. He came to save us, not in our sin, nor with our sin, but from our sin. He requires us to be holy as he is holy; and we must follow the example of his life if we hope to be saved by the Merits of his Death.

3. If we appeal to the practise of the Saints under both Dispensations, they ever made it their business to walk uprightly; *Enoch*, and *Noah*, and *David*, and *Josiah*, and *Hezekiah*. Hear one for all, *Remember now O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart*, says good *Hezekiah*, Isa. 38. 3. For the New Testament, consult 2 *Cor.* 1. 12. and 1 *Thes.* 2. 10, *Ye are witnesses, and God also, how holily*

holily and justly, and unblameably we behaved our selves among you that believe:——Phil. 1. 27.

4. If we appeal to Conscience, our own or others; Conscience is a faculty or habit of the practical understanding, whereby the mind of man by the discourse of Reason, applys the light it hath to every particular moral act.

There is a Conscience convinced and awakened, but not converted nor renewed: Consult this and it will tell you that 'tis a matter of importance to walk uprightly; a Conscience upon the rack will confess it freely.

There is a good renewed Conscience; and this will tell you there is a necessity of walking uprightly. In every man God hath placed a Conscience, 'tis his bosom-preacher, 'tis a petty God, Βροτοῖς ἅπασι συνείδησις θεός, it reproves, accuses, checks and smites when we do evil. Ask your Consciences when you are under some sore affliction,

fliction, or when upon your Death-beds, and they will bear witness to this truth; that 'tis your part and prudence, your duty and discretion to be in the fear of the Lord all the day long; To walk humbly and uprightly before God. Excellent is that passage of *Justin Martyr* in his Defense for the Christians to *Antoninus Pius*: οἱ ἂν μὴ ἐνέχωσι βίῳ ὡς ἐδίδαξε χριστος, &c. If any be found who lives not as Christ hath taught, 'tis a certain Argument he is not a *Christian*, though with the Tongue he confess the Doctrine of Christ; for not those which only profess, but those who make good their profession, doth Christ assure of Salvation.

οὐ γὰρ τοὺς μόνον λέγοντας, ἀλλὰ τοὺς τὰ ἔργα πράττοντας σωθήσεσθαι ὑφ' χριστος.

But to ground the Point.

We are thus oblig'd to walk upon a sevenfold account.

1. He is an upright *God* whom we walk *before*; he is so in his Nature, in his Attributes, in his Mercy, Love and Justice, in his Precepts, in his Promises, in Threats; he

he is so in his offers and tenders of Christ and Grace, and of Pardon, and eternal Salvation; in Him is no iniquity, no hypocrisie at all: He is a God of Truth, his eye is fixt upon it, his heart is in love with it. He disgusts and abhors all leaven of hypocrisie, and vizors of piety, all falseness: 'Tis not all you can say, or do, or suffer or lose, that can make you precious in his eyes without this sincerity. In that Psalm of Thanksgiving there is an excellent passage, 2 *Sam.* 22.22, to the 28. *I have kept the ways of the Lord.——all his judgments are before me, I was also upright before him.——For with the upright man thou wilt shew thy self upright.* *David* walkt before an upright God, and it concern'd him the more to walk uprightly.

2. We have an upright *Pattern*, and upright *Presidents* to walk *after*. ——The Lord Jesus is our pattern; *he hath left us an example, and we must follow his steps; who did no sin,* 1 Pet. 2. 21.

neither

neither was guile found in his mouth. *We must look at Jesus*, Heb. 12.2. He was ὑπογραμμὸς, *a pattern*; not only for patience in death, but for holiness and uprightness of life too: for this end and purpose is his life recorded in this sacred Volume, that all his Members might lay it as a golden Samplar before them, according to which they should work.

Bonos tibi adjunge, quia si socius fueris conversationis eris & virtutis. Ambr.

Upright *Presidents*; the godly Patriarchs, the holy Prophets and Apostles, pious Princes, and other religious persons of whom we read in Holy Story: These are ὑποδείγματα, Examples propounded for all our imitation: In every Profession there are Chieftains.

The *Roman* Warriors had their *Camilli*, *Fabricii*, and *Scipio's*. The Philosophers had their *Plato*, *Aristotle*, and *Pythagoras*: We have the Prophets and Apostles. Man is a ductile creature, led as well by the eye as by the ear; we must follow them so far as they follow Christ.

Christ. Their failings indeed are recorded, but for our caution, not for our imitation; their errors are set up not as Stars to guide us, but as Rocks to warn us; not as Land-marks to go by, but as Sea-marks to shun by. *Sit casus majorum timor minorum. Aliorum perditio tua sit cautio.* Excellent is that of Saint *Ambrose*, Lib. 4. Ep. pag. 127. *In omnibus actibus tuis imitare bonos, æmulare sanctos; habeto ante oculos eorum exempla*, &c.

Non cadendi exemplū propositum est; sed si cecideris resurgendi; non sit delectatio minorum lapsus majorū. Aug. *in* Psal. 51.

3. We have an upright *Rule* to walk *by*, the Word of God; 'tis that should guide us here; by that we shall be judged hereafter.—— This is a perfect Rule, 2 *Tim.* 3. 16, 17. an upright and holy Rule; so is not the Light within; and as for the Spirit, he is our guide, *Rom.* 8. 14. not our Rule.——Again,

4. We have an upright *way* to walk in, the way of his Commandments; this is an undefiled and an undefiling way; a pure, and holy, and perfect, and pleasant way; paths

of life, and peace, and righteouſneſs, all which call for Uprightneſs. *Si vis eſſe beatus, eſto in via immaculatus*, Aug. *in* Pſal. 119. 1.

5. We have upright *Companions* to walk *with*; indeed the οἱ πόλλοι are not ſo; the moſt do walk in crooked paths, but in all ages there are ſome who are undefiled in the way, whoſe Hearts are ſound in Gods ſtatutes, and follow the Lord fully, and keep themſelves from their iniquities; ſee St. *Ambroſe* his Epiſtle to *Florianus*, *ubi ſupra*.

6. We have an upright, a perfect account to give of our walkings and workings: Though now we live as if we had no God to ſerve, no Souls to ſave, no accounts at all to give; yet ſurely we ſhall be call'd upon anon to give account of all, *Luk.* 16. 2. We read of the Counſel which *Alcibiades* gave unto *Pericles*, whom going to viſit he found buſied about his accounts, *Why doſt thou trouble thy ſelf* (ſays he) *in ſeeking to make thy accounts, rather*

rather think of ſome courſe to free thee from making any account at all. Doubtleſs there are who do thus; but the greater ſorrow and ſhame ſhall they have at the laſt day. Does not the due conſideration hereof lay a mighty obligation on us to walk uprightly? Nothing had ſo great an influence on St. *Auſtin*, to recall him from, and to recover him out of his ſinful ways, and to engage him to live an holy and upright life as (*Metus mortis & extremi judicii*), the fear of Death, and the day of Judgment. O that we were wiſe, then would we remember our latter end.

7. The Reward we ſhall receive will be an upright, juſt and perfect reward: *Verily there is a reward for the Righteous:* A *ſure reward*, Prov. 11. 18. *A full reward.* 2 *Joh.* 8. *An everlaſting reward.* 2 *Cor.* 4. 17. *It ſhall be well with the righteous; their labour ſhall not be in vain in the Lord.* He is not behind with them now, nor will

he then. They shall have Pleasures without pain; Treasures without trash; Riches without rust; Honours without envy; Crowns without cares; and Life without death. If the consideration of these things prevail not with us thus to walk, what shall? If they have no influence upon us, what will?

Having premised these things, the fourth Query comes next in order to be discussed; go along with me and it shall be fully resolved.

5 Q. *When does this Ordinance of the Supper work for their good who thus walk?*

An account hereof take in the Twelve following particulars.

Then it doth such good and much good:

(1) When it makes them more zealous for God, for his Way and Truth, and in his Worship; Zeal is *Amor intensus*, the flame of Love, as *Aquinas* describes it. 'Tis *ignis quidam flagrantissimi amoris*, as St. *Austin* long before him. Or if you will,

usque ad Octavum gradum.

will, 'tis a compound of Love and Anger, a mixt affection; it carries forth ones love to God, and his anger againſt ſin in the moſt intenſe degree. ——It conſiſts in an earneſt proſecution of what is good, and in a vehement deteſtation of what is evil. O the excellency of this frame of ſpirit! You know 'tis the ſpirit of wine that commends it; the ſparkle that gives worth to the Diamond; as life gives an excellency to being, ſo vivacity in operating gives an excellency to life; this is that the Lord calls for in *Rom.* 12. 11. this he owns and crowns, *Numb.* 6. 25. 11. This is moſt prevalent with God for good, *Jam.* 5. 16. *Elijah*'s prayer fetcht fire from Heaven, becauſe it carried fire to Heaven. Grace turns a Sinner into a Saint; Zeal turns a Saint into a Seraphim. Much more of this you heard the other day from *Revel.* 3. 19. Be zealous therfore.

If when you come to this Ordinance with chill, and dull, and

frozen affections, and dead hearts, and there find them wrought upon; and you go thence more brisk and lively, more full of love to God, and hatred of sin; if now you can plead the cause of God, and defend the Faith with more courage and resolution; if now you can suffer for God more chearfully, whose dearly beloved Son you here see suffer'd so much for you, if now you can perform every holy duty with more vigour and activity; if you who were so remiss and cold and slothful in the business of Religion, in the great concerns of God and your Souls, are now more rouzed, quickned, excited and enlarged: —— When thus it works then it does you good indeed.

(2) When their Hearts are thaw'd and melted, so that they can sorrow after a godly manner in the sight and sense of sin: Tears are precious things; one calls 'em *the Wine of Angels*; another, *the fat Sacrifice*. Such Sacrifices were most ac-

acceptable, *Levit.* 3. 3, 4, 5.

The Prayers of the Saints move, their Tears compell the Lord to ſhew mercy, ſays *Jerome.* Were they not very precious, he would not keep a bottle for them.

They never run in the right channel but when they are ſhed for ſin, then only they do us good; as St. *Chryſoſtom* well obſerves, ὡς ἁμαρτίας μονὸν ἡ λύπη χρήσιμον: For this end were they made. Philoſophers tell us, That only reaſonable and ſinful Creatures can (*gaudere & mærere*) rejoyce and weep. To ſpeak properly, no other upon earth can.——If now when you come to this Ordinance, your Eyes affect your Hearts, ſo that you can inwardly grieve, and outwardly weep bitterly for your ſin, as one that is in heavineſs for his only Son, or firſt-born. If when you behold a bleeding Chriſt, you have bleeding Hearts; a broken Chriſt you have broken Spirits, then does this Ordinance work for your good.

In the time of the Law, the Paſſover was to be eaten with bitter Herbs, *Exod.* 12.8. thoſe Herbs were five, ſay the *Jewiſh* Doctors. The Paſſover was a lively Type of Chriſt, who is our Paſſover; that Rite was inſtituted to intimate, that the Lamb of God is only ſavingly taken and eaten by thoſe who are in bitterneſs of ſpirit and ſorrow of ſoul for Sin; and thus is this Holy Sacrament to be received. Does not a broken, bleeding Saviour call for a broken and bleeding Sinner? How can we ſee the Bread broken, and the Wine poured forth (and ſo ſhould you place your ſelves as you may ſee them) both which do repreſent and ſhew his bloody Death and bitter Paſſions, and yet have no remorſe, no contrition, no compunction, no godly ſorrow in our Hearts for ſin? ſhall the Lord of Life thus ſuffer Death, and ſhed his precious innocent blood for thy, for my ſins, and ſhall not our

Hearts

Hearts be so affected with 'em as to weep and drop one tear for 'em?

What sad lamentation do we make for the death of our Relations, especially when taken away by the hand of violence, (nay they are not interred without tears who die in their beds), such, lo, such was the death of our dearest Lord.

Vellosillus disputes the question, Whether the Death of Christ might or ought to be lamented? He cites *Ambrose* and *Theophilact*, *Beda* and *Erasmus* holding the Negative, from *Luk.* 23. 28. but concludes for the Affirmative, which most of the Fathers are for. But out of dispute it is, That he was wounded for our iniquities, died for our sins; and that it concerns us all to weep for our sins which had so deep an hand in his Death; and Sacrament-days are proper times and seasons for godly sorrow. When your Eyes and Hearts are wrought

Vide Vellosill. *Advertentias in* B. Amb. *Quest.* 19. *pag.* 33.

wrought and brought into this melting, mourning frame; when your ſorrows for 'em is quadrate adequate and proportionable to that delight and complacency you have taken in them; when thus you find it at ſuch a time as this then does this Ordinance work for your good. O that Rivers of waters did this day run down our Eyes, at the remembrance of that River of blood which ran down from his ſides!——

(3) When it makes their Heart to die to Sin; when they do not only diſcard, but diſguſt it, not only leave but loth it; when there is not only a breaking of the Heart for Sin, but alſo a breaking of it from Sin. When their unbelief is blaſted, their pride and other luſts are mortified; when they come with ſtrong and impetuous luſts to the Lords-Table, and there get (though no more peace yet) more power over them.

The death of Sin is the Soul's life

life; its ruin is our riſe, its falling is our advancing; 'tis ſad to come and ſee Sin living in us, and Chriſt bleeding for us; to ſee a crucified Chriſt, and yet to find in our hearts uncrucified luſts. When you come to this ſacred and ſolemn Ordinance, and there can cry, Lord, Here is a proud unbelieving heart, an heart that does not love thee; I cannot, I will not therefore love it, it does not fear thee, but I fear it: O Lord help, help thy poor ſervant with a better heart, that I may lead a better life. As it is I cannot ſerve thee, and thou wilſt not ſave me; Oh let my Sin die, but let my Soul live, and it ſhall praiſe thee for ever. Let not that which thou didſt not make, deſtroy what thine own hand hath made. O kill my pride, my paſſion. As thy Son died unto Sin for ſatisfaction, ſo inable me to die unto Sin by Mortification. Let me ſee that Chriſt died for me, even for me, by the death of Sin in me. Lord help me to

Pride was not made for man.

to revenge the Blood of my dearest Lord upon my deareſt luſts. When thus it works, then it does you good indeed.

(4) When their Hearts and Affections are more firmly cemented and united, animoſities are removed, breaches healed, differences compoſed; when their Heart-burnings are turn'd into Heart-breakings, and more Hearty-breathings after love, peace, and unity.

De Civit. Dei lib. 18, *cap.* 12.

St. *Auſtin* tells us of a Street in *Rome* call'd *Via Sacra*, the Holy Street; *Ludovicus Vives* gives the Reaſon, *viz.* becauſe *Romulus* and *Tatius* (King of the *Sabins*) made their League of Union there. Well may this be called the Holy Sacrament, (as on other, ſo) on this account; becauſe of that Holy League the Saints renew with God, and make one with another here.

This is the great Love-Feaſt; one great end and deſign of God in this Ordinance is, by it to increaſe and ſtrengthen Love and Unity

nity amongst his Servants; by their Communion in this Ordinance they are made to drink into one Spirit, or into oneneſs of Spirit, 1 *Cor.* 12. 13.

But alas, what *Bellarmine* obſerv'd of the Tenth Century, *No Age was ſo unluckie and unlearned as that*; the like may I ſay of this Seventeenth, No Age ſince our Saviours Paſſion, no, nor ſince the Worlds Creation was ever ſo divided and diſunited as ours; we live as if we had been born upon the Mountains of *Bether*, (*i.e.*) the Mountains of Diviſion, and Baptized in the Waters of *Meribah*, (*i.e.*) the Waters of Strife.——

Nullum fuit indoctius & infælicius ſæculum in eo quippe nulli Scriptores illuſtres. De Rom. Pontif. lib. 4. cap. 12.

They who once did weep and pray together, and did ſuffer together cannot now ſit together at the Lords-Table; this is a Lamentation, &c.

Excellent is that paſſage of *Paulinus* in his Epiſtle to St. *Auſtin*, *It is no marvel though we both that are abſent, be yet preſent, and being unac-*

Inter Auguſtini Epiſtolas. Ep. 33. *in* Med. *Paulinus & Teraſia Auguſtino.*

unacquainted, yet know one another, seeing as we have one Head, so we live by one Bread, walk in one Way, &c.

When you who break Bread together, are bound up together, when such silver-showers of Love are rained down upon your hearts as cement them more firmly, as heal your Schismes and repair your Breaches, and make you like the Cherubims, with your Faces looking one upon another; when you go from this Ordinance with stronger resolutions to keep the Unity of the Spirit in the bond of Peace, when by it you are more inabled (as well as more engaged) to love more purely, to live more Christianly, to forgive more cordially, to forget injuries, to pity and pray and live and love as Brethren, as did those Primitive Christians, Act. 2.46,47. When you that are one in so much, will not be two in one for a trifle; for vestures or gestures or such little matters. When the

you find it at or after a Sacrament, then indeed doth it work for your good.

(5) When their Holineſs is thereby more promoted and advanced, 'tis the end and deſign of God in all his Ordinances, eſpecially in and by this to make them who are holy more holy; them who are heavenly more heavenly. When *Moſes* had been with God in the Mount, he came thence with his Face ſhining:—When you go from this Ordinance with your Graces ſhining, then it does work for your good indeed.——

Nothing does grace a man as Grace; ἀνθρώπῳ δόξα ἡ ἀρετη: 'tis a Chriſtians great Ornament: What a pearl of price muſt holineſs be when 'tis the ſcope of Almighty God in all his Acts, Ordinances and Providences; in all his Mercies and Judgments; in our Election, *Epheſ.* 1.4. in our Redemption, *Tit.* 2. 14. in our Afflictions, *Heb.* 12.10. Some Ordinances are for Converſion, ſome are *Chryſoſtom.*

are for Confirmation, all are for our Sanctification. This Golden Oyl comes from the two Olive Trees through the Golden pipes of his holy Inſtitutions.

They ſay, that Corn never ripens more than when the Sun is in Conjunction with the Dog-ſtar: ſure am I, Holineſs never ripens more than when the Spirit of the Lord is in Conjunction with the Word and Sacraments.

When you go from this ſacred Ordinance, and find you are not only more for the doing of holy things, but for the more holy doing of things, more thankful for mercies; more watchful over your hearts, words and ways, more ſpiritual in your Converſations, more ſavory and fruitful in your Converſes, more conformable in every thing to the Image of your dear Redeemer: When the power of this Ordinance runs through every vein of your Converſations; when you trade, buy and ſell, when you pray

pray, hear, ſanctifie his Day, and do all in the ſtrength of this Ordinance; when you can ſtand at a greater diſtance from Sin and from the World; when you can look upon all the beauty of the World as blackneſs, and on all the fulneſs of it as emptineſs; when you can feaſt your ſelves in God whilſt you are ſtarving in the Creature; when you can ſay in the ſincerity of your Souls, were all the Univerſe on a flame, the fire does not touch my portion; when you can ſtand upon its ruins, and ſay triumphingly, I have loſt nothing; or as that good man, Lord, thou knoweſt where all my good things are, even in thee and above with thee. *Lord, whom have I in Heaven but thee, and there is none on earth that I deſire in compariſon of thee.* You have there the deſire of *Davids* Soul, and the Soul of his deſire; when thus you find it working, it does you much good indeed.

Te pro omnibus & præ omnibus theſauris æſtimo. Moller in Pſal. 73. 25

(6) When their hearts are more humbled, more deeply and thoroughly humbled; when they meet with such tasts of the Lords graciousness, such manifestations of his rich mercy, and discoveries of his free love, as lays them as low as the very dust; when they can say as *David* did 2 *Sam.* 7. 18, 19. *Who am I, O Lord God, that thou hast brought me hitherto?* What shall such a poor pitiful piece of polluted clay, such a map of misery be admitted to thy Table, feasted at thy Board, fed with the Body and Blood of the Son of God; who am I that I should be embraced in his arms, that he should ravish my heart with the sweet sound of his precious promises, and rejoyce my drooping Soul with a well-grounded hope of his gracious pardons, and of the acceptance of my person and performances. I am not worthy the least crumb of bread which grows upon the earth, or comes thence, much less of that

bread

bread of life which came down from Heaven. The condition of my Soul had been as doleful as any mans on earth, had not free grace renewed me; as dreadful as any damned ſouls in hell, had not he in mercy to my Soul repriev'd me; O what a poor ſtarven Soul had mine been, had not the Lord of Life refreſh'd me?

The moſt genuine and natural effect, which divine diſcoveries have upon a devout Soul is Humiliation, nothing does it more kindly; and that which humbles us does not hurt us; when you can go from this Ordinance lothing and abhorring your ſelves, and ſee more of your own nothingneſs as Creatures, and vileneſs as Sinners; when you can cry with *Job*, *Behold I am vile*, Chap. 40.4. With the poor Publican, *God be merciful to me a ſinner:* I dare not lift mine eyes towards Heaven, *Luk.* 18.13. When it makes and keeps us more humble, then it doth us good indeed.

(7) When their peace and joy in the Lord is increaſed, their Spiritual comforts are enlarged, and their Souls are more aſſured of their intereſt in Chriſt, and in the everlaſting Covenant. When they can go to Chriſt and ſay, Thou art mine; to the Promiſes and ſay, all theſe are mine; when they can lay hold on the bleſſings of the Covenant, and ſay, all theſe are ſealed to me in this bleſſed Sacrament. This, lo, this is the ſweet fruit the Saints find at this holy Sacrament; when their trembling Faith is turn'd into a triumphing Faith; their Faith of adherence into a Faith of evidence and aſſurance. There is a threefold fulneſs of Aſſurance, a full aſſurance of Underſtanding, *Col.* 2.2. of Hope, *Heb.* 6.11. and of Faith, *Heb.* 10.22. O what a ſweet and precious, what a rich and rare Jewel is this! Grace purifies; Aſſurance pacifies; Grace brings the Soul to Heaven; Aſſurance brings Heaven into the Soul:

Grace

Grace is better than Peace, but Peace is ſweeter than Grace; Aſſurance is a flower of Paradiſe, a ſparkle of Glory, Heaven on this ſide Heaven, an Anchor at Sea, a Shield at Land, a Staff to ſupport, a Sword to defend, Bread to ſtrengthen, Wine to chear, and Balm to cure the Soul of man.——

When at and by this precious Ordinance your Souls are fill'd with joy unſpeakable, and full of glory; when thoſe black clouds of fears and jealouſies are diſperſed, and thoſe bitter ſtorms of Soul-troubles are blown over; when brighter beams, and clearer calms, and ſweeter comforts flow in upon your Souls; when thus you find it, then has the Sacrament been working for your good.

'Tis one great end of this Ordinance to ſeal his peoples Graces; many a child of God can tell you, that by this Ordinance they have arriv'd at a great meaſure of aſſurance, they have come empty and

gone hence full; they have come with fears and doubts upon them, and have gone away with abundance of joy and peace; the Lord has met them at his Table, has ſpoken peace unto their Conſciences, has clear'd up their Evidences for Heaven, and now they can ſpeak of the great things he has done in it, and by it too, for their precious Souls.

This Ordinance was inſtituted for his peoples growth in Grace, and for their ſenſe of Grace; for the augmentation of it, and for the manifeſtation of it.

By it Grace grows up to its full ſtature, and juſt proportion; 'Tis for ſealing too; the Sacrament is a good friend to the Spirit, (be it ſpoken with reverence) and the Spirit is a greater friend to the Sacrament, and both are great friends to the Soul, ſealing it up unto the day of redemption, *Rom.* 4. 11, *Epheſ.* 4. 30. As a Seal doth confirm and ſettle the mind of the

Buyer,

Buyer, ſo doth the Sacrament ſatisfie and aſſure the heart of a Believer; O how willing is the Almighty, the Soul be out of doubt of its Sanctification here, and Salvation hereafter.——To which God of his infinite mercy, for the merits of his Son, by the conduct of his holy Spirit, at laſt bring us. *Amen.*

The End of the Firſt Sermon.

The Second

SERMON

July the 20th. 1673

On Micah 2.7.

Is the Spirit of the Lord ſtraitned? Do not my words do good to him that walketh upright, or uprightly?

A Word ſpoken upon his Wheels is like Apples of Gold in pictures of Silver. I may ſay of this, 'Tis *verbum ſuper rotas*, a word in ſeaſon; then will the Sermon be moſt profitable, when the ſubject is moſt ſeaſonable. The Text is like a well-drawn *picture*, it hath an *eye* on every man; as you will ſee anon. I ſhall draw aſide the

יעל-אפניו דבר נכון

the curtain, that ſo you may view it, and it may view you.——I will waſte no time in the beginning, that I may want no time in the end. I am ſhewing when this Ordinance of the Supper doth work for the Saints benefit and advantage. I have hinted ſeven, and ſhall now proceed methodically unto the eighth in order; of which ſuccinctly: For enough is better than all.

(8) Then doth this Ordinance work for your good, when your Souls are more corroborated and ſtrengthned, and your power is more encreaſed: Obſerve it, pray.

The Miniſtry of the Word begets ſpiritual life; The Sacrament preſerves and increaſeth ſpiritual life.

The Word lays the Baſis or Foundation of Grace; the Sacrament carries on the Building.

The Word is inſtituted to implant Grace, to work the truth of Grace, where it is not: The Sacra-

ment

ment is to promote the growth of it, where it is. The Miniſtry of the Word is a converting Ordinance; the Sacrament is a confirming Ordinance: That's the breeding, and this the feeding Ordinance. If now you come to the Lords-Table very weak, your Graces very feeble, your Faith and Love, and other Graces very little. If it may be ſaid of you as it was of the Church of *Philadelphia*, Rev. 3. 8. *Thou haſt but* (μικραν δυναμιν,) *a little ſtrength*; and then you go away ſtronger, your Faith more encreaſed, your hope more quickened, your obediential and penitential reſolutions more ſtrengthned, your corruptions more eaſily ſubdued, temptations more eaſily repulſed, your affections more raiſed and enlarged, your hearts more eſtabliſhed, duties more ſpiritually performed, the world more eaſily conquered and vanquiſhed. If now you find your ſelves more able to do, to ſuffer for God, or from God; if now

you

you are more fitted for active and passive obedience, if you can go thorow all Christian duties with more alacrity and cheerfulness, if you can apply the Promises, and live by Faith upon the Fatherly providence and faithful promises of God. When thus you find it, then hath this Ordinance been doing you good.

(9) When at and by the Sacrament your love to Jesus Christ is more enflamed; when this little drop swells into an Ocean, and this spark becomes a flame; when it may be said of your love to God, to Christ, to his way, day, people, Ordinances, as is said of the Waters of the Sanctuary, *Ezek.* 47. 3, 4, 5. that 'tis still higher and higher, from the ankles to the knees, thence to the loins, and then unpassable; so in the present case.

Is it possible we should be such constant Guests at the Lords-Table, and daily see before our eyes a crucified Christ, and yet go thence

hence with so little love to him, and longings after him? Can we see so much love in his heart to us, and shall we be contented with so little love in our hearts to him? ——*Per vulnera videmus viscera.* 'Tis an heart of Adamant, that will neither *impendere*, nor *rependere*; which will neither begin in love, nor love him then who has thus begun, Behold what manner of love the Father hath bestowed on us, in bestowing his Son upon us; We call not upon people to behold things common and ordinary; *Paul* calls it πόλλην ἀγάπην, *great love*, Eph. 2. 4. ὑπερβάλλουσαν ἀγάπην *love passing knowledg*; Heart-warming words indeed; See *Ephes.* 3. 19. He laid down his precious life and deerest blood for us, he died *Vestro loco*, in our place and stead; *Vestro commodo*, for our benefit and good; for our sin as the meritorious cause, and for our good as the final cause, *Dan.* 9. 26. 1 *Pet.* 3. 18. Greater love than this can no

no man ſhew. Did ever Mother love her own Child ſo as to waſh it in her own blood? thus lov'd he us, *Rev.* 1. 5. *God ſo loved the world*, ——ſo; How's that? ſo wonderfully, ſo infinitely; ſo——but I cannot tell you how, and therefore muſt leave it ſo; admiring and not once attempting to expreſs it, but the Son of God can. Joh. 15.9. *Even as the Father loved me, ſo have I loved you.* Here was the higheſt, pureſt, freeſt, ſweeteſt and choiceſt love that ever was in the world.

We conclude they love us who will ſpeak kindly and courteouſly to us, or a word in ſeaſon for us; much more if they will hazzard their lives and fortunes by eſpouſing our cauſe and quarrel; did not our dear Redeemer all this and more? Lord, (now ſays the poor Chriſtian) thou haſt laid down thy life, and thereby haſt manifeſted thy love to me; Now will I part with my deareſt luſts,

wil

will be their death, and ſo ſhew my love to thee; ſhall a damning luſt live, and a ſaving Chriſt die? Shall the man die that kills my Son or Father, and ſhall my Sin live which ſlays my Saviour? Well, if I can do no more, I will do no leſs than love thee my deareſt Lord with all my heart and might, and ſtrength. The more vile thou waſt made for me, the dearer to my dying day ſhalt thou be unto me. When thus it works, then it does you good indeed.

(10) When your hearts which were before at a diſtance from him are by it drawn nearer to him; and your deſires are more drawn out after him.

There is a twofold diſtance between God and Man.

The one is natural; as he is the Creator, Man a creature; He infinite, Man finite; this is an infinite diſtance.

The other is Moral, as he is Holy, and Man impure; this is a greater diſtance

distance than the former, if we may suppose an *infinito infinitius.*

*Non intervallo locorum sed pravitate morum.

By nature we are all afar off from God *, by Grace through Christ we are made nigh, *Ephes.* 2. 13. yet nigher we may be by much than yet we are; and 'tis our great business in every Ordinance to get nearer to him, if you can that famous place, *Heb.* 10. 22. *Let us draw near with a true heart.* If now we find our confidence drawn more out after him; and that we can rest more upon him, and trust more in him; if for what our Souls want we can with an humble boldness go to him, and say, Lord, Here is my treasure, my fullness, my All; I am dead, but to thee I come for life and quickning grace; I have a proud heart, but unto thee do I address myself; I know thou who givest more (and better) grace to the humble, canst give me grace to be more humble. I am impotent, but to thee I come for strength against my corruptions,

ruptions, and for holy duties; Lord, I am nothing, I have nothing, I can do nothing, I am good for nothing; I cannot plead my merits but thy mercy; unworthy I am to live, unfit I am to die. When thus we find it with us at or after a Sacrament, then has it been working for our good.

(11) When you have the Covenant of Grace ſealed, and the Characters thereof impreſſed upon your hearts; when Sacrament-days are healing and ſealing days; the Saints are ſealed with the holy Spirit of Promiſe; ſuch ſacred ſtamps he ſets upon their Souls as ſhall never be obliterated. Many a child of God has here had *monumentum ære perennius*; when by this Ordinance you gain ſuch full evidences of his love, ſuch influences of his Grace, ſuch experiences of his Truth, ſuch aſſiſtances from his Spirit, ſuch ratifications and confirmations of the Goſpel-promiſes, as you never had before. When thus you find it with

you, you may ſafely and ſolidly conclude, it has been working for your good.

(12) Once more, and in a word. ——When more glorious conqueſts over your ſpiritual enemies are obtained, when prevailing luſts are vanquiſhed, and fiery temptations are quenched, (and all theſe wonders one drop of his precious blood (when taken down by Faith) can do) when you can go from this Ordinance triumphing over and trampling upon the neck of your unbelief, and pride, *&c.* and this ſome have done; when you can come from the Sacrament as *Iſrael* did out of the Red Sea, and ſee your ſpiritual enemies bleeding, gaſping, dying, dead; your luſts deſtroyed, but your Souls preſerved. When thus you feel and find it, ſurely the Sacrament has done you good and much good.

Q. 5. *How doth it appear that the Spirit of the Lord is not ſo ſtraitned, but that he can cauſe this*

this Ordinance to work for your good?

Answ. 'Tis a truth written with a Sun-beam; 'tis *tanquam ex tripode dictum*; None of those Oracles may vye with this, The Spirit of the Lord hath owned and blessed it to others, and therefore can to you.

The Spirit of the Lord is God, and what cannot a Great, Almighty God do? What will not a good and gracious God do by his Ordinances for his people? His arm is not shortned, nor love lessened or impaired.

Of all the Fathers (were I confined to one alone) I should fix on *Ambrose*, for he hath writ enough to evince the Deity and divine operations of the Holy Ghost; from him I might extract what would abundantly confirm the Proposition under our present *consideration*; but I *forbear*. *Vide S. Ambrosii de sp. s. lib.* 1. *cap.* 1,3,6, 7,9,11,14, 20. *Lib.* 2. *cap.* 4,9. *&* 12. *Lib.* 3. *cap.* 5, 12, 14, 17, 23, *Tom.* 4.

As St. *Paul* reasoned concerning

the Reſurrection of the dead, ſaying in his Apology for himſelf before King *Agrippa*, Act. 20.8. *Why ſhould it be thought a thing unreaſonable with you that God ſhould raiſe the dead?* So may I ſay to you in this Apology for the power of the Spirit, Why ſhould it be thought a thing unreaſonable for the Spirit of the Lord to do all theſe things in, at, and by this ſacred and ſolemn Ordinance?

The Doctrine under debate neither exceeds the bounds of Faith, nor is it contrary to the experience of the Saints. Doubtleſs ſome within theſe walls have had ſweet experience of the powerful influences and mighty workings of the Spirit of the Lord in their Hearts, and upon their Spirits at this Ordinance.——But we will review and ſuccinctly reflect upon ſome of the forementioned particulars; we ſhall fix on four or five, the reſt you may clear up to your ſelves in your private Meditations.

I re-

I remember that *Athenagoras* an *Athenian* (but a Christian) Philosopher disputing for the Resurrection of the Dead, hath a passage which is pertinent to what I have in hand. The impotency of an Agent ariseth either from his ignorance, something he would do, but knows not what nor how; or from his insufficiency or weakness, though he knows what and how to effect, yet a power is wanting to accomplish and bring it to pass; neither of which (says he truly) can be affirmed of God, who is infinitely wise and powerful. The same say I of the Spirit of the Lord; He is a Spirit of Wisdom and Power, and both infinite, they are really the same with his Essence.

1. He knows how to break the Heart for Sin, and he can as easily bring it into a melting mourning frame; alas, we may pray and hear, and wait in the use of means, and yet our Hearts remain as hard as

Fortiter yet Suaviter.

Adamant; but when the Spirit of the Lord once takes them in hand, he works irresistibly and effectually, *a nullo duro corde respuitur*; when he breaks in and breaths upon the Soul, then it begins to thaw and melt, and mourn.

We read of *Peters* sins, exceeding great and very many were they, sadly circumstantiated, highly aggravated. *Peter* even now (and but just now) had a forewarning from Christ; *Peter* was dearly belov'd of Christ, none of the Twelve more, *John* ever excepted: He was the first whom Christ call'd to be an Apostle; *Peter* was often admitted when others were excluded. He yielded easily to the Temptation, and that of a poor silly Damsel: He sinned not in a corner; once and again, and a third time denies Christ with cursing and swearing, *&c.* yet when our Blessed Saviour began to look and the Spirit of the Lord set them to work, then *Peter* went out and wept

Mat. 26. 75

wept bitterly, *Mat.* 26. *ult.* A ſtrange look and a ſtrong look it was that thus quickly broke his heart in pieces; he lookt (ἀγαθῷ βλέμματι, as *Theophylact* obſerves) with a look of love, with a benign aſpect. Chriſt looks, the Spirit works, the Conſcience ſtirs, and out he goes and weeps exceedingly.

2. He knows how to break the Heart from Sin; and can eaſily do it, be it a darling luſt, a Delilah, never ſo near or dear, *a peccatum in deliciis.* He can make a full, a final, a total and an eternal Divorce between you and them, though your luſts were mighty Hoſts, he can lay them dead at your feet. I appeal from Gods Book to your own Breaſts for the proof hereof.

3. He can increaſe your Graces: are they weak? he can ſtrengthen them; if little he can increaſe them. There is no Corruption ſo ſtrong but he can make it weak;

no Grace ſo weak, but he can make it ſtrong. This Men cannot, Means cannot, Angels cannot, but He can.

4. He can make you Holy as he is Holy; that is, for Quality, not for Equality; Holy in way of reſemblance; Holy in all manner of Converſation; all that Holineſs in Saints or Angels is of his implanting.

5. He can fill your Hearts with aſſurance of his Grace in you, and of Gods Grace and Favour towards you. The influences of the Spirit work Grace, and the Evidences of the Spirit diſcover Grace: 1 *Cor.* 2. 12. *Now we have received not the ſpirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. He bear witneſs with our ſpirits that we are the Sons of God. Et quando Spiritus teſtatur, quænam relinquitur ambiguitas?* The Spirit brings the Heart to the command, that holi

holineſs; he brings the promiſe to the heart, that's aſſurance. In a word, he can turn your Water into Wine, your night into day; he can remove your fears, reſolve your doubts, revive your Souls, recruit your Comforts. Others only walk in the light of Gods Providence, he can make you to walk in the light of his Countenance.

Sp. S. irradiat Intellectum, inclinat voluntatem, ſigillat Animum, &c.

6. He alſo who reconciled Man to God, can reconcile Man to Man. He can cement your hearts. The ſtones of the Temple were ſo cloſely cemented, as if they all had been but one; He can unite you thus too. When the Sons of *Brutus* and the *Vitellii* conſpired with *Tarquinius* his Embaſſadours againſt the Conſul, they drank the blood of a man to confirm their Amity and Unity; You are now a going to drink the precious Blood of Jeſus Chriſt, what hinders but the Spirit of the Lord may ſhed abroad his love in your hearts, and

and make you live in love? what are all the motions of the Spirit but tenders of Love? or what is the zeal of the Spirit, but the print of love? or the Graces of the Spirit but engagements to love? He can give you such hearts, as will be,

Afraid of every little Sin:
Amended with every little Cross:
Affected with every little mercy.

The Spirit of the Lord hath power enough to give a being to us, and hath he not power enough to do any thing in and about us? Can he give a being to his Ordinances, and cannot he give a blessing to them? He can do every thing, and therefore This—But that shall serve for the fifth *Query*:——The improvement of the point is not the least considerable part of my work, and indeed 'tis all that now remains. Here is a word of Counsel, and a word of Comfort; something which concerns Sinners, and something too which

which concerns the Saints. I would not diſcourage the weak, yet muſt I awaken the ſecure.

I begin with the Counſels, ſuch firſt as concern you that are Saints; and I have ſomething to ſay in General, ſomething in particular.

Two things would I ſay in general,——*Is not the Spirit of the Lord ſo ſtraitned, but that he can cauſe this Ordinance to do you good?* Then ſee that,

1. You believe this Truth, and believe it firmly and undoubtedly. The Spirit is God, as Almighty as the Father, or as the Son. To an Almighty power nothing is impoſſible, nay nothing difficult. When God promiſed *Abraham* a Son in his old age, what a hard task was here for God? *Sarah* could not believe it, *ſhe laughed*; but what ſaith the Lord, *Is any thing too hard for me?* He can do it becauſe he is omnipotent, and he will do it becauſe he hath promiſed to do it; 'tis a truth as full

full of comfort to the Saints, as is the Sea of water, or the Sun of light; therefore believe it ſtedfaſtly. And ſee that you

2. Look for good; for great workings in and by this Ordinance from the Spirit of the Lord. And look well to this Ordinance that it do you good; for if it do you no good, it will do you hurt; if it be not bread, it will be poyſon; it will ſet you either a ſtep nearer to Heaven, or nearer to Hell. Who can ſay when he hath been at a Sermon, or at a Sacrament (as ſome Tradeſmen may when their accompts are caſt up) I have neither got, nor loſt. Be you well aſſured that if it do not ſtrengthen your graces, it will ſtrengthen your corruptions. This is a ſad ſaying, but not more ſad than true; others have found it ſo, and ſo may you; it will further you either in the way to glory, or in the way to miſery. O that whilſt the ſound of theſe words is in your ears, the ſavour of

of them were upon your hearts.

But to come yet more close to the business; in order hereunto perhaps some of you may enquire. And it brings me to the Sixth Query.

Q. 6. *What course must a serious Christian take or hold, that the Spirit of the Lord may cause this blessed Ordinance to work for his good?*

In this numerous Auditory I am in hopes there are not many, if any, but they seriously desire the Ordinances may do their Souls good. They would not pray, nor hear, nor receive in vain. Well, I will confine my discourse to this Ordinance before you, take these ten Directions.

1. Carefully prepare your hearts for it if you would profit by it. Till the Earth be prepared you cast not in the seed; till the Instrument

ment be tuned, you do not begin to play. Till your Hearts be prepared you cannot receive worthily; Gods Diſpenſations are generally ſuited to our Diſpoſitions. Thoſe Beaſts which came in to *Noahs* Ark unclean, went out again unclean.——You know the *Jews* had their preparation for the Paſſover, *Joh.* 19. 14. And is not this an Ordinance every way as holy and venerable? When our Bleſſed Saviour was about to inſtitute this Ordinance, it was his pleaſure the Houſe ſhould firſt be fitted and prepared in which he was to do it, *Mark* 14.15. Is there not as much, nay much more need our hearts be fitted and prepared? Well then ſay I to you as *Samuel* did to the Elders of *Bethlehem*, 1 *Sam.* 16. 5. *Sanctifie your ſelves and come with me unto the Sacrifice*; put your hearts in order.

Theſe two things have a ſpecial eye unto:

(1) To get an Underſtanding.

(2) An

(2) An humble Heart.

(1) Get an Understanding Heart; when the Lord appear'd to *Solomon* in *Gibeon*, and said unto him, *Ask what I shall give thee?* 1 *King.* 3. 5. *Give unto thy Servant an understanding Heart*, says *Solomon*, in *vers.* the 9*th*. Some render the words, *Cor audiens*, an hearing Heart; others, *Cor intelligens aut sapiens*, an understanding, wise heart. He asked Wisdom with a great deal of Wisdom; had not he been wise before, he had not known the worth of wisdom. When you are about these Sacramental duties, pray for an Understanding heart. Amongst the Graces requisite to qualifie a Communicant, knowledg is neither the last nor the least considerable. Knowledg of what? may some say.

שומע לב *Cor docile; Sapientiam circa agenda; Cor capax divinarum legum.*

I answer (1) the Knowledg of our selves, of our misery and of our maady, of our want of Christ, and of he worth of Christ, of our interest n Christ in the Covenant; and con-

Est Disciplinarum omniū pulcherrima & maxima se ipsum nosse. Cle. Alex. Pæda. l. 3. *in initio.*

consequently of our right to this Ordinance, which is one seal of that Covenant.

(2) The Knowledg of this Sacrament, what it is and whose it is, and for what ends it is; a Physical potion may do the Patient good, though he know not the ingredients of which it is compounded, nor the Apothecary by whom it is prepared, nor yet the Doctor by whom it is prescribed; because it works physically, naturally; but in this case it is not so, because the Sacrament works morally. In short, if you be found guilty of much ignorance, I fear me you will find little good by this Ordinance; for it works not *ex opere operato*, but *ex opere operantis*.

Secondly, above all, let it be your care to bring with you an humble Heart. At the Marriage of *Peleus* and *Thetis*, a Golden Ball was sent in amongst the Feasters, having this Inscription on it,

Lud. Vives on Aug. lib. 3. c. 5.

ὴ καλὴ λαβέτω, *Let the faireſt have it.*

Here

Here are choiceſt comforts, ſweet, ſanctifying, ſatisfying comforts to be had at the Lords Table, ſuch as will rejoyce and tranſport the Soul infinitely, on them the Motto is, ἱλαχιςότερος λαζέτω, let the humbleſt have 'em; of all the Graces which Chriſt commands our imitation of him in, humility is one of the firſt and choiceſt, *Mat.* 11.29. *Learn of me, for I am meek and lowly.* q.d. Your care ſhould be to be holy as I am holy, and merciful as I am merciful: But above all, be ſure to learn from me to be humble.

In the Lords eye no heart like the humble heart, 'tis the grand Sacrifice, *Pſal.* 51. 17. *Iſa.* 66. 2. A proud man will preſume to come to the Table of the Lord, no man ſooner, but the Lord will not come nigh to him at his Table; No, he beholds him afar off.

How can he expect a gift in love from Gods hand, who muſt not have a look in love from Gods eye?

A proud heart is not fit for this Ordinance, nor was ever this Ordinance intended for a proud heart. But the poor humble, hungry Soul the Spirit of the Lord will enrich and fill with good things. What *Tully* said of Pronuntiation in an Orator, that says St. *Austin* is humility in a Christian; 'tis the first, second and third Grace.

Cor Humile est vacuum spirituale. Guliel. Paris. *Sicut natura non.*——

The humble heart is a spiritual *vacuum*, as the God of Nature will not permit a natural; so the God of all Grace cannot permit a spiritual; filled it shall be with Grace here and Glory hereafter. I have often thought of that passage of St. *Austin* in his Enarrations on the 93. *Psalm*, The great God is better pleas'd with humility in a bad, than with pride in a good action.

Magis Deo placet humilitas in malis factis, quàm superbia in Bonis.

He that comes to this or that, or any holy Ordinance, without Faith and Humility, whatever good is dispensed, he goes without. For he hath nothing to take a mercy with, wanting the hand of Faith;

and

and nothing to put a mercy in; not having an humble heart. The Spirit rested on the Virgin *Mary*, not for her Virginity, but for her humility. *Bernard.*

Secondly, Would you have the Spirit of the Lord to do you good at and by this Ordinance, then be serious in self-examination. 'Tis a necessary duty; on this the stress is laid; let a man examine himself and so let him come and take and eat, *&c.* This is a trying time, and this is the trying Ordinance; it trys how your pulse beats; how you can pronounce Transubstantiation; what propensions you have towards the *Romish* Faith; As in the *Marian* times, how mens inclinations stood towards the Reformed,——well——as you are tryed by it, so must you try your selves for it; the knowledg of your selves is necessary as you heard even now. Now the most expeditious way to know our selves is to try our selves: Search,

(1) Then till you have found out the evil that is in you; the pride, Hypocrisie, self-love, unbelief, &c. and mortifie them; enquire what error is in the head, what blood is in the hand, what lusts are in the heart; what it is that hinders your growth in Grace, that interrupts your peace, that interposeth between you and the light of Gods Countenance. Something there is at the bottom, some *Jonah* that disturbs the Ship, some *Achan* that troubles the Camp, you would have more joy and peace: Know the Spirit first set the Soul a searching, and then comes a sealing; God may hide his face in point of Soveraignty, but he does it commonly in case of sin, *Lam.* 3. 40. *Let us search, &*

(2) Search till you have found out the good that's in you; for you must acknowledg the Grace that you have, before you can receive the comforts which you want.

Thirdly

Thirdly, Be careful to excite and to blow up thoſe graces which the Spirit of the Lord hath implanted in you. 'Tis not enough that you have grace, no, no, a man that hath grace may receive unworthily (not acting his graces) though he cannot be an unworthy receiver. Now's a proper ſeaſon for the exerting and exerciſing of your Graces: What Graces may ſome enquire?

I anſwer, chiefly four, Faith and Love, Humility and Repentance; all noble Graces; they are *Theologiæ Quadriga.* Faith gets all; Love ſpends all; Humility keeps all; the grace of Faith lays up for Chriſt; the grace of Love lays out for Chriſt; and the grace of Humility keeps all for Chriſt. Of this laſt grace I have ſpoken in the firſt Direction; of the other three a word or two now.

1. Act Faith now; the acting of Faith is the way to increaſe your Faith, and to obtain peace

and assurance; all the Devils in Hell cannot do you that hurt at this Ordinance as your own unbelieving hearts can and will. I dare and do assure you, That if the Spirit do not weaken your unbelief, your unbelief will straiten the Spirit, *Mat.* 13. *ult.*

Fides non est necessaria accessuro ad Eucharistiam:

Cajetan at a Conference with *Luther*, positively asserted, That Faith is not necessary for an Evangelical Communicant. Could I but *pro tempore* abjure Sense and Reason, and so much unman my self as to admit that scandalous Doctrine, and deviliſh figment of Transubstantiation, I would concur with him in that ignorant and impudent assertion; but no such trash will pass here; you have not so learned Christ. Well then, act Faith, and this will sanctifie you for this Ordinance, *Act.* 15. 9. and it will sanctifie this Ordinance to you, *Tit.* 1. 15. God the Father conveys all good to us through Christ, and Christ conveys all good to us through

through Faith. *Dormit Fides & dormit Chriſtus.* Chriſt is the Fountain, the Sacrament is the Conduit, Faith is the Cock, the heart is the Veſſel. Turn but this Cock, and the oyl of joy and peace will flow in abundantly into your Souls from the fountain of living waters.

There are two ſpecial ſeaſons for a Chriſtian to act faith in; the former when under ſore affiictions; then he muſt live by Faith. Faith is an inquiſitive grace, it will not be quiet till it have found out the Sin that hath provokt God, and procur'd the rod; Faith then eyes the Sin to humble the Soul, and the promiſe to comfort the Soul. Faith eyes the hand inflicting, and works patience; and it eyes the ſin procuring, and works repentance. When God is ſtriking for ſin, Faith will be ſtriking at ſin; Faith will make great afflictions little, bitter potions ſweet; unbelief makes ſhort afflictions long, and eaſie burdens heavy. Faith will en-

able the Soul to pray; Prayer is the very breath of Faith. Faith is all for Prayer, and Prayer is all for Faith; the latter, when about divine Inſtitutions and holy Ordinances: what Chriſt ſaid to his Diſciples, *Joh.*15.5. that ſaith Faith to us, *Without me ye can do nothing.* Nothing acceptable to God, nothing profitable to your ſelves.

2. Act Love and Charity; now's the time to have your Hearts fired, inflamed with love to God, and filled with love to Man. As the Sacrament receiv'd without Faith is receiv'd without fruit; ſo, if receiv'd without love, 'tis receiv'd without life.

Love puts life into a Communicant, and Love puts life into a Sacrament. When the Lord Jeſus was a dying on the Croſs, he ſtretcht out his Arms to both Malefactors; to teach us (ſurely) when we come unto this Ordinance to be in charity with all men. All men love their Friends, but

but Communicants ſhould love their enemies; *elſe what do they more than others*, Mat. 5. 47.

Amare eſt bonum alicui velle, non noſtrâ ſed ejus cauſâ. Aqu: *Amicos in te, inimicos propter te.* Aug.

The Spirit of the Lord is a Spirit of Love, and loves to do good to ſuch as live in love.

But we cannot live in love may ſome ſay.

No? It may ſo happen you cannot live in peace; *I am for peace*, (ſaith *David*) *but when I ſpeak, they are for war.* Well, but you may live in love; you may love them though they hate you: If ſo you do, your duty is done, and you may come in hope and aſſurance to receive good by this Ordinance; carry theſe two things along with you.

1. 'Tis connatural to a Sinner to hate a Saint; if he chance to love him, 'tis becauſe he is of a ſweet nature, or for ſome external Conſiderations; not becauſe he is of a ſanctify'd nature; Holineſs is the thing he diſguſts and hates.

2. If any man love not the Lord

Lord Jesus, think it not strange if he hate you; never court his favour, for his love is not worth the having, who thinks not Christ worth loving.

See *Tertullian*'s Book to *Scapula*, who was a great enemy to Christians, the beginning of it.

3. Renew your Repentance, and the Spirit of the Lord will do you good by this Ordinance. The Jews before the Passover cleansed all their Vessels which they suspected might have any leaven in them; they burned all they could find, and what they could not find, they cursed. Thus should we do by our sins, we should search every corner of our hearts, and every passage of our lives, (if possible); We should go with a *Melius inquirendum*; What have I done since the last time I was at the Lords-Table? What sin have I lapst into, what dishonour have I done to God, what disservice to Religion? and now repent of all. Do as the

Royal

Royal Prophet did, *Pſal.* 119. 59. *I conſidered my ways, and turn'd my feet into thy Teſtimonies. I conſidered*; *i.e.* I ſet my head and heart and mind on work; I turned them over and over; upſide down; I weighed them in the ballance: I thought on them; *i.e.* what they were, whither they did tend, in what they would end; I ſaw they were not good, holy, right; I durſt not own them at the great day; and I turned, I ſaw 'twas high time to turn. I buſied not my ſelf about other mens ways and works, my own found me work enough.

הִשַּׁבְתִּי *Calculavi. Conſultavi.*

A ſerious Conſideration of our ways helps us to a ſight of the evil of them; a ſight of the evil of our ways, helps us to godly ſorrow for them, and godly ſorrow worketh repentance. The Dunghill is never ſo lothſom and offenſive as when you ſtir in it; you never ſo fully diſcern the Bran as when you ſift the Corn; you will never

2 Cor. 7. 10.

never discern sin, mourn for sin, or turn from sin till you consider your ways. O pray remember, only the true penitent is the right qualify'd Communicant. Say, Lord, here is the sin, (by search I have found it out) that hath so highly dishonoured thee, so greatly troubled me, 'tis this that soiled my Evidences; cankered my Assurance; I loth my self now and repent in dust and ashes.

Ita & nos quando ad altare Domini communicaturi accedimus, venenum pessimum: viz. *Iracundiā, invidiam, superbiam, avaritiam, hæc sunt animarum venena, ista prius repellamus,* &c.

Apposite to what I have in hand is that passage of St. *Ambrose*, *Feria* 2. *post Dom.* 1. *Quadrag.* the subject or argument of his Sermon is, The universal or general day of Judgment, *Serpens cum venerit ad bibendum, aquam priusquam bibit, extra fontem evomit venenum suum?* Even as a Serpent coming to drink; first it vomits up its poyson, and then drinketh; so when we come to the Lords Table, we must first (by humble confession, which is *vomitus sordium animæ*) cast up and vomit out our poyson,

ſon, the worſt of poyſons; *viz.* Anger and Hatred, Envy, Pride, and Covetouſneſs, Sacriledg, Theft and Luxury; theſe are the poyſons, the bane of the Soul; away with theſe, and then we ſhall be ſatisfied with thoſe Spiritual dainties, and Heavenly viands, *viz.* the body and blood of the Lord Jeſus.

Athenagoras the *Athenian* Philoſopher hath a parallel paſſage in the very beginning of his Book *de Reſur. Mortuorum. Nec Medicus infundere ſalutare pharmacum ægroto corpori apte poteſt, niſi vitioſa prius expurgarit, aut affluentem purulentilentiam cohibuerit*, &c.

Fourthly, Conſtantly and conſcientiouſly wait, diligently and duly attend upon the Lord in every Ordinance, if you would have the Spirit of the Lord to do you good in and by This; let this be your practice and it ſhall be your praiſe; if it be ſomewhat painful, yet you ſhall find it very gainful; it is your

duty,

duty, and your glory too. The Merchants Ship takes not in all its Lading at one Port; nor does the Christian enrich himself with treasures of grace and peace at one Ordinance only. He hath instituted none to be kickt at or neglected; slight him in that, and he may you in This. His Ordinances are Channels of Grace, and Channels of Comfort; if you neglect him in one, he may suspend his influences at another. As every command of God must be obeyed and observed; a wilful violation of one amounts to a total neglect, *Jam.* 2. 10. so every Ordinance of God must be used and improved; a partial observance is an argument of insincerity; 'tis a vain deceit to excuse defects of one duty, neglects of one Ordinance, by care of another.

Vide sis Aug. *Epist.* 29. Hieronymo, *de illo loco* Jacobi.

As all the commands, so all the Ordinances of the Lord are equal in regard of them; all being ratified by the same authority, which you contemn when your own will

Psa. 119. 6.

is

made the measure of your obedience. I urge this Rule the rather, because some of you I see for the Prayers of the Church more fervent, but for the Sacrament more remiss and indifferent; others, all for this, not at all for that. But if you would find acceptance, if you would profit by any Ordinance, improve all; thus doing, doubtless the good Spirit of the Lord will do you good.

Q. *But what are those other Ordinances, may some say?*

Resp. Meditation and Prayer, and the Ministry of the Word. *Meditatio est mentis ditatio*; 'tis the enriching of the mind. The Royal Prophet was real for it and frequent in it; who ever more? O how sweet was his Meditation of God, his laws and ways to him, *Psal.* 104.34.

Luther was us'd to say, Three things make a good Divine, Prayer, Medi-

The trial of your faith worketh pat
& patience experience &c

Meditation and Temptation; the first makes him holy; the second makes him rich and full, the third makes him an experienced Divine. And will not that which makes a good Preacher make a good Christian? Surely it will.

2. Prayer; he makes his people fruitful and joyful; but where? why in his house of Prayer; Prayer is a mighty friend to the Sacrament, and the Sacrament is a mighty friend to Prayer; and both are great friends to a gracious Soul?

3. The Ministry of the Word; as the Word is a Word of Grace, so 'tis a Word of Peace; by this the Spirit of the Lord begins the work, and by it he carries on the work.

Two things take along with you.

1. He will be waited on in a right manner, and in a due order in all his Ordinances, or he takes himself as not waited on at all; though the Institutions or Ordinances

nances be different, yet the command and authority and ultimate end in all is the ſame.

2. He will be waited on continually; as we cannot ſet the Sun a time when it ſhall riſe, nor the Wind when it ſhall blow, ſo nor the Spirit of the Lord a time when he ſhall work.

We know not (as the wiſe man ſaid of ſowing ſeed, *Eccleſ.* 11.6.) whether our waiting on this or that, whether now or then, or when this or that ſhall be ſucceſsful to us; 'tis enough to quiet and comfort us in our attentive waiting, that we have his *ſic volo, ſic jubeo* for it; and that we are at the right door. Man is for the ſhorteſt time, and God is for the fitteſt time; if we wait long and have not ſo quick an anſwer, yet we ſhall have a fuller anſwer; and when the mercy comes it will be ſweeter.

You know that food be it never ſo good, muſt have a time al-

lowed for its concoction; it may be so in this present case, the Ordinances must have time allowed for their operation. You find not peradventure, that power over your corruptions and impetuous passions, not that increase of Grace, not that joy in the Holy Ghost, not that full assurance of his Love which is dearer and sweeter to you than your very life; as was expected. Well, but work with diligence, and wait with patience; work I say, and be not slothful, wait and be not wilful; these (or some of them) are but one step short of Heaven; when you are gone thence you may have some smiles, after the Sacrament you may meet with more.

There are some special seasons in which he gives in assurances of his loves unto his servants.

1. Sometimes immediately after their Conversion; Babes must be fed with sweet things; Lambs must be carry'd in the arms. The Soul at first is not able to bear harsh

harſhneſs; Parents are more fond of Children at two than at twenty; it was thus with the Prodigal.

2. Sometimes when they are under ſome great afflictions; when *Ezekiel* was among the Captives by the River of *Chebar*, then the Heavens were opened, and he ſaw Viſions of God, *Chap.* 1. 1. When the way is foul below, he will have the Heavens ſerene and clear above; when his people have wormwood from the World, they ſhall have wine from God; no Nectar nor Ambroſia comparable. Under the greateſt Croſſes the ſweeteſt and greateſt Comforts. I appeal to your own obſervation and experience.

3. Sometimes before ſome eminent trial, ſome great temptation and extraordinary conflict. —— *Stephen* ſaw the Heavens opened, and the Son of Man ſtanding on the right hand of God, *Act.* 7. 56. but what followed, you ſee *v.* 59. *they ran upon him, caſt him out of*

Stephen when he was stoned.

the City and ſtoned him till he died.

Paul was firſt wrapt up into the third Heaven, and heard (ἄρρητα ῥηματα,) *words that neither might nor could be uttered.* But then comes the meſſenger (Satan) to buffet him, 2 *Cor.* 12. 4, 7. A more eminent inſtance (becauſe of a more eminent perſon) is yet behind. No ſooner was our Lord baptized, at which time was heard that voice from Heaven, ſaying, *This is my beloved Son, in whom I am well pleaſed*; but the Spirit leads him up into the Wilderneſs, and there the Devil tempts him, *Mat.* 3. *ult. Ch.* 4. 1, 2.

Ἄγγελος Σατᾶν. Σατᾶν. *In caſu recto, ut D. A. in Tact. Sacr. Doctiq; paſſim.*

4. Sometimes after ſome great croſſes; without the leaſt impeachment to his Love or Wiſdom (on purpoſe to evacuate ſome peccant humour) he may, nay, does ſuffer his deareſt Children to lie under the black rod; none ſuffer

1. Sorer, *Lam.* 4. 6. *Dan.* 9. 12.

2 Sooner,

2. Sooner, 1 *Pet.* 4. 17. *Rom.* 2. 9. 3. Surer, *Amos* 3. 2. than they here.

The Sons of God are known by their Affections and Afflictions.

Now the ſenſible manifeſtations of his love and favour he reſerves in great wiſdom (as Phyſitians do their choiceſt Cordials) and gives them after the Phyſick is over: After a ſharp and bitter Winter, the beſt and ſweeteſt Spring. But once more.

5. Sometimes when they are waiting upon him in his Ordinances, when they are in Prayer, the Spirit of the Lord comes in and whiſpers, Thou art mine. At the Sacrament, O what heart-enlargements have they in that! what beams of light and love have been darted in at his Table! what Divine comforts have they been filled with there?

That 'tis often thus I need not prove, your own experience will

contribute to the evidence of this Assertion. ——But that it is ever thus, I may in no wise maintain: He is a great King, and Soveraignty would and should be waited on. It is good for a man to attend and wait on God in all his appointments. Increase of grace, strength and power against sin, assurance of his love come too soon to that man, who thinks Gods time of sending them is too long or late.

I will shut up this Discourse with that memorable passage of the Prophet *Isaiah*, ch.30.18. *Therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of Judgment. Blessed are all they that wait for him.*

And that of *Habakkuk. The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it, because it will surely come, it will not*

not tarry: So ſay I, the Sacrament is for an appointed time; but in due time the Spirit of the Lord will ſpeak peace; though he tarry wait for him; becauſe he will ſurely come, and give in more life and light, and grace and peace, yea joy without meaſure and joy without mixture.——*Now to God the Father, &c.*

The End of the ſecond Sermon.

The Third SERMON

July the 27th. 1673

On Micah 2.7.

the Spirit of the Lord ſtraitned? Do not my words do good to him that walketh uprightly?

It was excellent Counſel which an eminent *German* Divine once hinted to a young Preacher, *Cum vides populum attentiſſime audientem, includе, eo alacriores redibunt.* When you obſerve the people hearing moſt attentively, conclude your diſcourſe quickly, and they will return with more alacrity. This numerous Aſſembly gives in evidence enough thereof. *Luther.*

The

The Logical reſolution of theſe words you heard before, and the obſervations thence deduced. The Propoſition under debate cleared; and ſeveral Queries reſolved; we are now upon the Sixth. 'Tis this.

Q. 6. *What courſe ſhall a Chriſtian take that he may have the Spirit of the Lord to do him good by this Ordinance of the Supper?*

The Directions are many; we have diſpatcht four, and now proceed to the fifth in order; which is this,

Fifthly, Be thankful to God for what good you have any time got by this precious Ordinance: For *Gratiarum actio eſt ad plus dandi invitatio.* He who can cordially praiſe him for a little life and ſtrength, and grace, and peace, ſhall ſoon have more than a little to thank him for; the moſt expeditious way to get what at any

time

me we want, is to be grateful for that we already have; others have only the ſhell, you have had the kernel, they nothing but bones, and you the marrow. Have you had any quicknings, any refreſhings from the Spirit of the Lord at this Table, then ſay, בָּרְכִי נַפְשִׁי אֶת יְהוָה *Bleſs the Lord O my Soul.*

A Sacrament in its full extent compriſeth two things.

A viſible and an inviſible part; the Schools call that, *Sacramentum*; this, *rem Sacramenti*.

Excuſe this ſhort digreſſion, pray, upon this occaſion: If they of the *Romiſh* Church will ſtand their ground, and be true to their own principles, it will appear to every vulgar capacity that they have none of this Sacrament amongſt 'em. For, before they take and eat, the viſible part is gone; both being converted into the Body and Blood of Chriſt; for thus their Council (or rather their Conſpiracy at *Trent*, or if you will, that tran-

transcendent thing call'd *Pope*) de
fines Transubstantiation; 'Tis
change of the whole substance o
the Bread into the whole substanc
of the Body of Christ, and of th
Wine into his Blood, *Sess.* 13. *Can.*
and this change is wrought, ere an
take or eat. This is a novel opini
on, a new Article of the *Romi*
Creed; of the same date with *Pi*
the fourth, without any basis o
foundation in the Holy Scripture
as their own *Scotus* and *Camera*
censis, and *Cajetan* confess. Nay
Bellarmine himself says, *Non tan*
ex Evangelio, quam ex Eccleſiæ au
thoritate conſtat.

Vide Alanum de Euch. lib. 1 *cap.* 34. *pag.* 419. See that unanswerable piece of Bishop *Morton* in 8. Books against the *Romish* Mass.

But to return: When this chang
is made, where is that outward an
visible part, which their School
Divines call *Sacramentum?*——

But have you (my Beloved) b
a lively faith fed on, and bee
strengthned by this Heavenly Man
na? then take heed of unthank
fulness: O remember that [But] *Bu*
Hezekiah remembred not to rende
unt

2 Chron. 32. 25.

nto the Lord according to the be-
efit done unto him. O what a blot
as that [But] in that good Kings
utcheon. When you come next
o the Lords Table, bring Harps
n your hands, (they are emblems
f praiſe.) The Spirit of the Lord Heb. 5. 8.
will not, I had almoſt ſaid, he can-
ot, but do you good, if humble
nd thankful for what good he hath
one you already.

Sixthly, Grieve not the Spirit
f the Lord, if you would have
im to do you good by this Or-
inance. He is a delicate perſon, if
ou grieve him, he may, nay will
rieve you. Has he begun in love
o melt and mollifie your flinty
earts, to increaſe your graces, to
peak peace unto your Souls? if
ou now diſtaſte him, he may with-
raw and leave the work at a ſad
nd long ſtand; you may hear no
more of him of many days, nay,
months or years. Grieve not the
holy Spirit of God; why? *Paul*
gives his *Epheſian* Converts a co-

gent

gent reaſon why they ſhould not; *Epheſ.* 4.30. thereby *ye are ſealed to the day of redemption*; if you do, you may be the firſt will rue it; you ſhall be without the witneſſings and ſealings of the Spirit for a longer time than you are aware of.

But how or when is the Spirit of the Lord grieved?

I anſwer briefly.

When his Ordinances are not attended, his commands are not obeyed, his comforts are not prized, his graces are not acted and improved; his aſſiſtance in duties is not deſired; his motions are not regarded.——In a word, if you will not have the Spirit for your Counſellor, you cannot expect him long to be your Comforter; lay not a bar in his way, and he ſtill will do you good by this holy Ordinance.

Seventhly, Heighten your hopes and expectations when you are about this Ordinance, if you would

have

ve the Spirit of the Lord to do
u good by it.

There is much good laid up for
, come on then, Sirs, and quic-
your hopes; great expectati-
from God greatly honour the
atneſs of God, and wonderfully
vantage you. 'Tis as diſpleaſing
him, and as prejudicial to you,
en you believe little as when
u do little. Open your mouths
d hearts wide; you have not
y Gods power for it, but his
miſe too, to fill you.

One reaſon why you receive ſo
le good at it, is becauſe you
k for ſo little good by it; when
ur faith is very weak, and your
pectations are very low, you do
at in you is to hinder the Spirit
the Lord from doing you good.
t ſurely when you have a Spi-
of Prayer, and your hopes are
gh, theſe are pledges to you, that
hath a purpoſe to do you good.
Alexander the Great was wonder-
ly well pleas'd with *Anaxarchus*
the

Plut. Apoph. the Philoſopher, when he desir'
an hundred Talents of his Treaſure
He does well (ſays he) in asking i
and underſtands his friend aright
who hath one both willing an
able to give him ſo great a gift. Th
ſame Author relates the like of th
Kings munificence and bounty
his Favourite *Perillus*, who askt b
Plut. ten, but the King gave him fif
Talents. The great God allows
people to ask great things, nay co
mands them to believe and hope f
mighty things; to covet earneſt
the beſt; if thus you do, the Sp
rit of the Lord will ſurely do y
good; you ſhall not ſeek nor ho
in vain.

Well then, when you addr
your ſelves to this Ordinance,
member what great things Ch
hath purchas'd for you; what gr
things are there propoſed, and G
hath promiſed to you; and then
gulate your prayers by, and ra
your hopes to the riches of his m
rits and greatneſs of his mercies.

Son

Some look for good by this Ordinance; but what good, or for what 'tis good they know not; or they look for that good in it which God never intended to convey by it. Others have their hopes fixt on the right object, their ends are right too, but they have not a lively Hope. In ſhort, if the Spirit of the Lord be not preſent, the Sacrament is but a gaudy pageant; 'tis the ſpirit in the Word that cauſeth efficacy; in Prayer that cauſeth prevalency; in this Ordinance that cauſeth proficiency: But then muſt we have an active Faith, a ſtrong and lively Hope.

Eighthly, Lament over the chilneſs, dullneſs, the deadneſs and unpreparedneſs of your Hearts for this bleſſed Ordinance: When one hath taken Phyſick and it doth not operate, ſomething is preſcribed and uſed to quicken it: A ſincere ſorrow for your former careleſneſs and deadneſs may much conduce to your future proficiency.

They shall come with weeping, says the Prophet *Jer.* 31. 9. Tears dropping from a mournful eye and grieving Heart, are like Water dropping from the Roses, very sweet, fragrant and soveraign. *Mary* stood at Christs feet weeping, *Luc.*7.38. Could we kneel at the Lords Table weeping (and is not the humblest posture fittest for miserable sinners?) could we weep tears of blood for our scarlet, crimson, bloody sins, acting her part, we might hope for her portion, a gracious pardon, and that sealed in this Ordinance.

We pity weeping persons, and do them good; Tears melt our
Psal 6. 8. Hearts, and though silent, yet they are prevalent Orators; when you are in such a melting frame, occasion'd by serious meditation on your sins and Christs sufferings; on his bitter passions for you, and most tender affections to you; then, lo, then's a season for the Spirit of the Lord to do you good by this Ordinance:

dinance: ὁ λυπούμενος ὑπὲρ χρημάτων ἀπωλείας τὴν ζημίαν οὐ λύει, says *Chryſoſtom*: Weep out your eyes for the loſs of lands or friends, all your tears will nothing avail you; but in this caſe they may, nay will much.

Ninthly, Go out in the power and might of the Spirit of the Lord to this Ordinance; you cannot relie on men or means too little, or on him too much; you ſhould depend on him though you had never tried him, but having tried him, you are now under greater obligations to depend on him. Royal and religious is that reſolution of the Prophet *David*, *Pſal.* 71. 16. *I will go in the ſtrength of the Lord God.* Let us write after his Copy: ——— remember; *ejus eſt benedicere, cujus eſt inſtituere.*——Alas all our light is darkneſs, our ſtrength weakneſs, and our wiſdom fooliſhneſs. *Fruſtra nititur qui non innititur*; that man labours in vain, who labours and

בגבורות *In potentias.* q. d. *Tuâ unius virtute fretus.*

yet relies not upon the Spirit of the Lord; if the Spirit help you to pray, he will also help you to speed; and if he help you to prepare for, and to go out in his might unto this Ordinance, surely he will do you good by it; I will close up this with that excellent passage of Saint *Cyprian*, *de Bapt.* *Solus spiritus rem sacramenti nobis confert.* Or that famous speech of the School-Doctors,

Sacramenta { *ex similitudine repræsentant.* / *ex institutione significant.* }

Sed, ex virtute Christi sanctificant.

Or with that of *Prosper* in his Epistle to *Demetrius*, speaking of the holy Sacraments; *Forma adhibetur per humani ministerii obsequium, virtus autem per Divini spiritus præstatur effectum.*

Tenthly, Once more. Walk uprightly, and the Spirit of the Lord will do you good by this Ordinance you have his promise for it, *Psal.* 84.

11. *The Lord will give grace and glory.* Grace, that's the beſt thing that you can have on Earth. —— Glory, that's the long and the ſhort of what you ſhall have in Heaven. *No good thing will he withhold from them that walk uprightly.* Let a thred of uprightneſs run thorough the whole web of your lifes; and then you are ſure (1) of being ſafe in this world, *Prov.* 10. 9. Men may kill you but they cannot hurt you. (2) of being ſaved in the other world: But of this anon.

Follow theſe few Directions, and I dare be the Prophet to foretel you good by this holy Inſtitution.

I proceed now unto the ſeventh Query.

Q. 7. *What ſhall a Chriſtian do who hath found ſome good at, in, and by, or after this precious Ordinance, from the powerful workings of the ſpirit of the Lord?*

I will hint a few Directions to

you in anſwer to this Query; the amplification of 'em I leave to your private Meditations. They are Ten or Eleven.

1. *Walk Thankefully.*

Hath it been the day of his power, let it be a day for his praiſe; you have had news from Heaven, let the Heavens hear good from you.

Though you have not got all the good you deſired, yet bleſs God for this, that you have got more than you have deſerved. And bleſs God for this too, that you have a deſire ſtill to get more. O deſpiſe not the day of ſmall things. Say, Lord, who or what am I that the Spirit of the Lord ſhould condeſcend or ſtoop ſo low as to breathe upon my Soul, to blow upon my Garden, and cauſe the Spices therein to flow forth; who am I that he ſhould cauſe this Ordinance to work for my ſpiritual and eternal good, when others eat and drink Damnation to themſelves? I will write my ſelf an eternal debter to free Grace, for

for 'tis that, that fitted me for, admitted me to and benefited me by this ſacred Ordinance. I will ever remember that golden ſentence of Saint *Auſtin*, *Hoc totum hominis eſt, curare ut anima non ſit ingrata Deo*: This is the whole buſineſs of a Chriſtian man, To take care that his Soul be not unthankful to his God.

Have I received any light or life, or increaſe of grace and peace, I will remember to my dying day, though 'tis wrought in me, yet 'twas not wrought by me. *Non nobis Domine, non nobis*; Not unto us, Lord, not unto us; Becauſe not by us, Lord, not by us, but by the Spirit of the Lord of Hoſts. Though I cannot praiſe thee ſo much as I ſhould, yet will I praiſe thee as much as I can.

At the *Jewiſh* Paſſover was ſung the 113. and ſome following *Pſalms*; and this they call'd the Great *Hallelujah*; And the Sacraments of the *Jews* were but ſhadows unto ours.

Sacramenta Judæorum umbra Chriſtianorum. Aug: *Enar: in* Pſal: 37: *nobis* 38:

In every thing we must give thanks, but for this especially; others stand without, you are admitted into the Presence-chamber of the great King. They feed on husks and trash, you on the hidden Manna. *My flesh* (saith Christ) *is meat indeed, and my blood is drink indeed.* All other food compar'd with this is *cibi tantùmmodo umbra & vana imago*; as *Cameron* speaks; all shadow, no substance. To a worthy Receiver the choicest of mercies and blessings are here exhibited: one calls it τροφὴν εὐχαριστηθεῖσαν, *Food made up all of Thanksgiving.* And having tasted so much, nay drunk so deep of the cup of blessing, does it not concern you now to sing, Glory be to the Holy Ghost? That praise is due to God from every Creature in the World, and from every corner of the world, I need not prove; but 'tis not comely for any but such as you, *Psal.* 33. 1. 'Tis a garment that suites none but Saints, *Isa.* 61. 3. You read there of the garment of praise.——The

Jewish

Jewiſh Doctors have a ſaying, *That the World ſubſiſts by three Pillars, the Law, the Worſhip of God, and Thankfulneſs.* O let the high Praiſes of God be now and for ever in your lips and lives.

Hath the good Spirit of the Lord gone out before you in love and mercy? Do you follow him now in praiſe and duty. 'Tis the happineſs of the Saints in Heaven to enjoy God; and 'tis their only buſineſs in Heaven to bleſs God; and is it not your wiſdom as well as duty, to be daily doing that on Earth, beſides which you ſhall have nothing to do to all Eternity in Heaven? *Hoſanna's* here and *Hallelujahs* hereafter.

(2) *Walk charitably.*

Do all the good you poſſibly can for the Spirit of the Lord, and for the people of the Lord. I know your goodneſs extendeth not to God, but let it the more to the Saints. Yet you may plead for and vindicate his honour; which is by many

many now laid in the duſt; many father their errors and blaſphemies on the Spirit, laying them at his door, as if he were not the Spirit of Truth.

There are four ſorts of men amongſt us,

(1) Some who are all for Ordinances, not eying at all the Spirit of the Lord for his teachings.

(2) Some are all for the Spirit, Sanſ-ordinance men; caſting of Baptiſm, the Miniſtry of the Word, and this bleſſed Sacrament. As *Beza* ſaid, ſo ſhall I, *Hoc Peſtilentiſſimo morbo utinam nulli hodie laborarent.* Oh that none had this Plague-ſore now.

Beza in 1Cor.1.12

(3) Others (and not a few) neither regard the Spirit, nor men nor means; nothing but *mundum & fundum.*

(4) Only the ſincere Chriſtian is for all; and he is the man to whom I addreſs this counſel; ——if you eſpouſe not his cauſe who ſhall? if in your ſtations as Magiſtrates, as Miniſters, as Chriſtians you plead not

ot for it who will? But——walk haritably towards men; that's the duty I would preſs on you.

Has the Spirit of the Lord done you good? do you now all the good you can to others; ſhew your love to God by your love to your needy Brethren, and your love to them by works of mercy. Acts of charity do not impoveriſh but enrich. Perhaps the Purſe may be lighter, but your Crown will be heavier. Who ever heard or read of a man that liv'd charitably that died miſerably. *Hierom* in his Epiſtle to *Nepotian* tells us he never did; nor did the royal Prophet, *Pſal.* 37. 25, 26.

Non memini me legiſſe malâ morte mortuum, qui libenter opera charitatis exercuit: Hieron: *Moriſon* in his *Itinerary:*

One tells us of a fountain of Salt in *Germany*, of which all the poor about it had Salt-water freely for their uſe, but when once it was deny'd them, it loſt its vertue. If once you harden your Hearts againſt, or hide your faces from thoſe pale faces, and withered cheeks, and maimed arms; from thoſe who have no bread

bread to eat, nor where to lay their heads; well may the Spirit of the Lord ſuſpend his influences at the next Communion, and then it cannot heal nor ſeal, nor do you good. What greater incentive to ſhew mercy to others than a due ſenſe of mercies received from God? Do good to all as you are of ability, and have opportunity, but eſpecially to the houſhold of Faith.

(3) *Walk contentedly.*

Have you received good and much good at the Lords Table, then be not ſo full of complaints if you have little of the worlds goods: Is your grace increaſed, have you got more aſſurance of your Lords love? do not murmur though your Corn and Wine and other matters increaſe not: Whilſt thoſe put gladneſs into your Hearts let not the want of theſe cauſe ſadneſs to appear in your faces. *It is enough* (ſays *Jacob*) *Joſeph is alive.* So ſay you, It is enough, the Spirit of the Lord is alive, and hath enlivened and ſealed,

ſealed, and comforted me at and by this precious Ordinance. *Shew us the Father* (ſays *Philip*) *and it ſufficeth us.* The ſight of God without riches or honours, or lands, or friends ſhould ſatisfie your Souls. Having food and raiment you ſhould be content; well, and you have both; nay much more; *viz.* the Mediatory Righteouſneſs of Chriſt to deck and adorn you, and his precious Body and Blood to nouriſh you. And whatever afflictions you meet with in or from the World, ſtill be contented. They ſay, whatever betides a *Spaniard*, he will not change his pace; whatever troubles betide you, let no change appear in your Face. Whether God give or take; whether he ſtroke or ſtrike; whether men hum or hiſs, fret not your ſelves; ſhall you receive good from the hand of God: What, all good and no evil? you are too delicate, if you would have two Heavens, one here, and another yonder above the Clouds.

1 Tim. 6. 8. ἔχοντες τροφὰς καὶ σκεπάσματα, καὶ χοσμήματα.

Having food, not fine fare: Raiments not Ornaments:

Nimis delicatus es frater, ſi & hic vis gaudere cum mundo & poſthac regnare cum Chriſto. Hierom.

(4) *Walk*

(4) *Walk Compaſſionately.*

Have you taſted there of the Lords graciouſneſs, can you tell of the great things the Spirit of the Lord hath by that Ordinance done for your Souls; then be not ſupercilious and cenſorious, but candid and ingenuous towards others who come thence without any ſenſe of increaſed grace, or evidences of his love and favour, *Job* 6. 14. To him that is afflicted (melted in the furnace of Affliction) pity ſhould be ſhewed. Is it not enough that God doth grieve them by the ſuſpenſion of his influences, but muſt you add unto their ſorrows? and why ſhould you inſult over them? Are you Saints, ſo are they. Though they walk in darkneſs yet they are children of Light. Know and do your duty; pray for them and pray with them. Can you go from promiſe to promiſe, and ſay, Theſe are mine. Or from Ordinance to Ordinance, and ſay, By all theſe the Spirit of the Lord hath done, and ſtill is doing

ng me good. Well, be you thank-
ul, but be not proud nor ſupercili-
us; be not high-minded but fear:
t the next Communion he may
il his Face from you, and reveal
is love to them, whom now you
row-beat; *Pſal.* 30. 6, 7. He may
urn your Wine into water, and their
ater into Wine, he may do them
uch more, and you much leſs good
t the next addreſs you make unto
he Lords Table. Let not ſuch as
re high and rich in grace and peace
enſure them that are poor and low,
nd do not you that are low envy
hem that are high; but bear ye
ne anothers burdens, rejoyce in
ne anothers Graces, mutually pro-
note the work of Holineſs, be leſs
n cenſuring and more in praying;
he Paſtor for the People, the Peo-
le for their Paſtor; one member
or another; ever remembring that
Jeſus Chriſt our merciful high Prieſt
s pleading and interceding for us
all.

Oret Apoſtolus pro plebe, oret plebs pro Apoſtolo, pro ſe omnia membra orent, caput pro omnibus interpellat: Aug. *in* Pſal. 38.

(5) *Walk*

Egregia laus non modo non fatiſcere, ſed indies proficere in melius: Grot: *in* Rev: 2:19:

(5) *Walk fruitfully.*

Make it your buſineſs to do all the good you can: Wherefore doth the Spirit of the Lord at any time, or by any means do you good, but only to make you better, and to enable you to do better? Go then and abound in the work of the Lord; let your laſt be more than your firſt; more for quantity, better for quality. Be filled with the fruits of righteouſneſs, which are by Jeſus Chriſt unto the glory and praiſe of God. Be more vigorous in every holy duty; more zealous for the advancement of Gods Glory. Follow the Lord fully, faithfully and chearfully. Study how you may anſwer his expectations from you, his diſpenſations to you, and the many obligations that are upon you. Hath he done more for you, do you the more for him; or your anſwer and account at the laſt day will be ſad indeed. You love to ſee every thing you have fruitful; much more doth the Spirit of the Lord love to ſee you ſo. O how

This Ordinance concerns the Soul; may be the laſt, is the purchaſe of Chriſt, & is a good gale for Heaven: Studythen to be fruitful:

how happy were we, yea, *Fœlices ter & amplius*, might it but as truly be said of us, as it was of *Joseph*, *Joseph is a fruitful Bough*. Gen. 49. 22 Naturalists say of the *Pomecitron*, that it bears fruit at all times of the year; this is the Emblem of an Evangelical Communicant. ——As a plant differs from a stone by vegetation, and a Beast differs from a plant by sense; and a Man differs from a Beast by speech and reason; so should a Communicant differ from other men by fruitfulness. Come then and spread your branches, send forth your spices as Aromatick Trees in *Lebanon*.

Christ chides a little Faith, *Mat.* 14. 31. but admires and applauds a great Faith, *O woman great is thy Faith.* Jer. 11. 18 Joh. 15. 8. Mat. 25: 30:

Scholars are not at ease till they have taken all their Degrees, though it cost them dear; and why should Christians till they come to a *Non ultra?* Our blessed Saviour did only two terrible wonders; the one *Non tantū de non servato, sed de non acto munere damnabuntur homines:* Prosp:

was the drowning of the Swine, *Mat.* 8. and yet that was only done by his permission. The other was his cursing and blasting of the barren Fig-tree, and that was symbolical; not done in spleen to the Tree, but only to manifest his indignation against an unfruitful profession. Let us view that Text, *Mark* 11.13. *Seeing a Fig-tree afar off, having leaves he came; if haply he might find any thing thereon, but when he came to it he found nothing but leaves. For the time of Figs was not yet.* You will say, was not this a cruel act? or unreasonable? had it been a time for Figs, the blasting of it had been reasonable and just. I answer, the words in the original are not rightly comma'd and accented; if they were, they would run thus, *For where he was, it was a time of Figs*, as one well observes; *viz.* Learned *Heinsius* on *Mark* 11.13.

Mar.11.13 γαρ ην, καιρος ubaudi ην. *ubi enim erat tempus erat ficuum; vel tempestivæ ac maturæ erant ficus. Accentus enim spiritusq; & distinctiones negligebant veteres.*

You have been (some of you at least) three or four days together at the Lords Table upon this signal

and

nd ſpecial occaſion; beſides your Communions in courſe, every firſt Lords-day in the Month. You are planted in a fruitful Hill, *Iſa.* 15. 1. The Sun-beams of mercies, Zions ſilver-drops have fallen on you; you hear more of God and from God in one day, than ſome thouſands in the world have done in all their lives. Theſe are your enjoyments, what now are your improvements? your receipts are high, let not your returns be low; if he find you without fruit, he will leave you without excuſe: Nay, he may deal with you as with that barren Fig-tree, blaſt and not bleſs you. But my hopes are and my prayers ſhall be for you, as *St. Paul's* were for the *Philippians*, that your Faith and Love, and all your Graces may abound, μᾶλλον καὶ μᾶλλον, yet more and more. Phil. 1. 9.

(6) *Walk cloſely.*

Keep cloſe (that's my meaning) to this precious Ordinance where you have ſo happily met with all this good from the Spirit of the

Lord; those sweet experiences you have had of his quickening and strengthening influences should engage you (if it will not others) to a more constant and diligent attendance upon him in this solemn Ordinance.

Mat. 22.12 The Question once was, *How camest thou in hither not having on the Wedding garment?* The Question I must invert, and put it thus to you. Having on the Wedding-garment, how comes it now to pass that you go out? Do vestures or gestures, or the prayers of the Church deter or drive you hence? would you not complain of us, should we excommunicate or cast you out? and is it well done in you, thus to cast out your selves? Have you no need of this Ordinance? if so, why do you turn your backs, and by your examples discourage others; you should rather come and cry to others, Come ye and let us go up to the Mountain of the Lord, to the House of the God of *Jacob*, and he will teach us of his ways,

ways, and feed us with the bread of life; and do us good by his holy Spirit. Excellent is that passage of St. *Austin* in his first Book *de vera Relig. cap.* 6. where he shews the constancy of the Godly for publick Assemblies, against Conventicles; a word it is you may observe of above 1200 years standing upon record; *sine ulla conventiculorum segregatione usq; ad mortem defendentes & Testimonio juvantes eam fidem, quam in Ecclesia Catholica prædicari sciunt.*

There is an Observation which some have concerning the simpathy of Plants, that some plants will bear better near other Trees, than when they grow alone; they instance in the myrtle and the Olive: Sure I am 'tis true in Divinity; when the Saints associate in these publique Assemblies, and sit together at the Lords Table, they thrive most. Therefore having had such experiences of the Spirits influences in this sacred and solemn Ordinance, for-

ſake not the Aſſembling of your ſelves together; but exhort one another to a more conſtant and conſcientious attendance, *Heb.* 10. 24, 26.

(7) *Walk chearfully.*

Let your Hearts be wonderfully enlarged now in rejoycing in God. *Rejoyce in the Lord always, and again, I ſay, rejoyce*, Phil. 4. 4.

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים

The Ingemination of the charge intimates three things,

The Neceſſity,
The Difficulty,
The Excellency,
} of the Duty.

Joy ſuits no perſon ſo well as a Saint; no day ſo well as the Sabbath; no duty ſo well as a Sacrament; no Ordinance better I am ſure.

Has he made you fruitful, then be it your care to be joyful.

The Rabbins have a ſaying, *Spiritus ſanctus non quieſcit niſi ſuper Hilarem.*

Heinſ. in N. T.

Has the Spirit of the Lord been doing you good this day or at any time by this Ordinance, has he been

as a refiners fire, burning up the drosse, and making your Graces sparkle like gold in the furnace? are his signatures and engravings upon your Souls: Then say, This is the day which the Lord hath made, a good day, a day of mirth and gladness, we will be glad and rejoyce therein. Now sing the *Magnificat*, *My soul doth magnifie the Lord, and, &c.* None have that call, none have that cause to rejoyce as you. Tis a saying too trite, unless it were more true,

Non amat Dux gementem militem.

Spiritus Calvinisticus est Spiritus Melancholicus.

Most think they shall never have merry day, if once they devote themselves to Gods service, and engage, though but in the duties which concern this Ordinance. But your chearfulness will confute their ignorant and malicious censures; you may assure them from your own experience, that there is more true and solid joy and comfort to be had in and by this precious Or-

dinance; more peace in having Communion with God, and Communications from the Spirit of the Lord at his Table, than in the most luscious acts of sin, or those brutish pleasures the World affords. Tell them the fruits of the Spirit are joy and peace, *Gal.* 5. 22. His comforts are the golden Pot and the Manna, the Nectar and Ambrosia of a Saint: But their pleasures are mixt with mortiferous ingredients; at the best like Wine that runs dregs, and whilst they have a cheerful countenance, they cannot deny (if they will speak all the truth) but they have a corroding and chiding Conscience.

לעולם Psal. 119. 112.

(8) *Walk perseveringly.*

Walk on in the strength of this food (as *Elias* did of his) till you come to the Mount of God; be not weary of, nor weary in well-doing. Blood ennobles, and Learning adorns, but 'tis perseverance in the way and worship, and favour of God that crowns all. *Rev.* 2. 10. Only the through

through-Christian is in Gods account the true Christian. The fixed Stars are few; in our age many are falling Stars; they are not ἐν πίστει ἑδραῖοι; *stedfast in Godliness*; they are like *Reuben*, *unstable as water*; an Element hardly kept within bounds. But hold fast that which you have; good things are not easily got, therefore it concerns you to hold 'em fast; and many good things are easily lost, and therefore it is your wisdom to hold 'em fast. Remember that in *Heb.* 10. 38. *If any man draw back, &c.*

Surely the good you say you have got at this Ordinance is such as you highly estimate, and perhaps it cost you many tears and prayers, then be the more choice of it; it will sweeten your passage to the Heavenly Canaan. Some notions concerning the Perseverance of the Saints were lately hinted. I shall now say no more of this, but leave you in the meditation of two famous Scriptures, *Job* 17. 9. *The righteous shall hold*

hold on his way, and he that hath clean hands shall be stronger and stronger. Prov. 4. 18. *The path of the just is as the shining light that shineth more and more unto the perfect day.*

(9) *Walk Heavenly:* ἐν ἐπουρανίῳ πνεύματι.

An Heavenly employment calls for an Heav'nly deportment.

An earthly Saint is a Solecism or contradiction; therefore has the Spirit of the Lord done you good by it that he might engage you to live more to him, and to live more with him; more for Heaven, and more in Heaven. Every manifestation of his love unto the Soul should raise it above the World. And if you do not live much above the World, you live much beneath your Principles, and priviledges, and beneath your selves. O let your dispositions and affections, your operations and communications, and conversations, and expectations be more Heavenly! The good which God sends you in by his Spirit is to fetch your hearts up to him. Grace in the heart

heart (like fire on the hearth) tends (*ſurſum*) upwards; it makes the Soul to mount or ſparkle upwards in divine breathings and ejaculations. The man whoſe heart is not in Heaven before himſelf comes there is never like to come there. O let your thoughts and delights, your hopes and comforts be above the world. Be content with the worſt of it, but be not ſatisfied with the beſt of it; for every crumb you ſhould be thankful, but with Crowns and Diadems you muſt not take up.

The more ſweet you have met with at this Supper, the more bitter ſhould the world be unto you for ever after. *Cui dulceſcit Chriſtus amareſcit mundus.* When our bleſſed Saviour was a dying, the whole World was in obſcurity, 'twas midnight dark at Noon-day, and the Stars were viſible. This Sacrament is a lively repreſentation and ſolemn Commemoration of his Death; when you are about it and gone from it, let the world be darkneſs to you. I will

Ludov. Vives on *Aug. l.18. cap:54.*

will leave St. *Ambroſe* his Counſel with you, *Toto animo odi & damna quod diligit mundus: Tanquam mortuus a labe & affectu illius te ſepara; ſicut ſepultus nil habeas carum de ſæculo, tanquam defunctus omni terreno te abdica negotio; contemne vivens, quæ poſt mortem habere non poteris.*

Epiſtolarū lib. 4. Floriano.

בְּתָמִים (10) *Walk watchfully, uprightly.* As it is not enough that you be and do good for a day or two before you come to the Sacrament, but your care muſt be to walk uprightly; ſo it muſt be your care when you are gone thence to walk thus. *Go then and ſin no more*, Joh. 5. 14. no more ſo wilfully, ſo preſumptuouſly. To ſin after a Sacrament is to ſin with a witneſs. To ſin againſt cleareſt light and deareſt love provokes exceedingly, and yours will be found of this nature.

To provoke God in a Wilderneſs is not ſo bad or ſad as to provoke God in a Paradiſe. 'Twas an aggravation of *Eves* ſin to liſten to the whiſperings

perings of the Serpent when placed there; 'tis ſo for you who have been ſealed with the holy Spirit of promiſe, now to liſten to the deluſions of that lying Spirit. *Adam in ſtere-ore* (ſays St. *Auſtin*) *eſt cautior, quam Adam in Paradiſo.* *Enar. in Pſal. 29*

Sacramentum eſt juramentum, every wilful iniquity now comes little ſhort of perjury.

There are ſome ſins which the fallen Angels were never guilty of; they ſinned not againſt the Patience of God; *non expectavit Angelos*; they ſuffered immediately as they had ſinned. Nor againſt the tenders and offers of Grace; the golden Scepter was never held out, nor pardon offer'd to them. Nor againſt the Death and Paſſion of Jeſus Chriſt; he died not for them; if now we ſin, not out of weakneſs, but out of wilfulneſs; our ſins will be found ſuch as the Devils themſelves are not guilty of. What higher priviledg is or can mortal man be capable of on this ſide Heaven, than

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to be feasted at the Lords Table with these Heavenly viands. Now the greatness of the Privileg adds to the greatness of the crime; your sins after a Sacrament cannot take Christ from you, but they may take rest from you, *Psal.*38.3. They cannot take Grace from you, but they may take peace from you; God may break your bones and leave you long in the dark; you may never recover that comfort and assurance which you had before. Wicked men have their Heaven here, and their Hell hereafter; and some good men have their Hell here, and their Heaven hereafter.

ubi sublimior prærogativa, ibi major culpa. Salv. de Gub. Dei *lib.*4, *pag.* 128

Now, Sirs, you have been at the Lords Table, you have seen what Sin cost Christ; what buffetings, what bruisings, what woundings, what bleedings; and shall not this engage us to greater circumspection to our dying day? having received so much good from the Spirit of the Lord shall not we watch our ways, and keep our Hearts and Eyes,

d Tongues, and All with more re and diligence? If *Israel* play he Harlot, yet *Judah* must not ransgress. Having now been at such n Ordinance as this, shall we again turn to break his Commandments? very mercy is a motive to duty; d to walk circumspectly, watchlly, wisely, uprightly is one without dispute, *Eph.*5.15. *Mark.*13.37. *l.*4.5. Let not the increase of our ercies be the decrease of our duies. Though we walk in, yet let us t walk after the Flesh, but after e Spirit of the Lord, who by this Institution hath done us all this good.

Obstrue quinq; Fenestras (i.e. quinq; sensus) ut luceat Domus. Prov. Arab.

Once more: *Walk Penitently.* You must renew your repentance well after, as before this Ordinance. Call to remembrance the adness of your Hearts, the coldss of your Love, the unactiveness your Faith, the many wandrings d distractions of your minds and rits when about this duty. There e some special seasons for the rewing of repentance.——As,

1. When

1. When you are a dying, though we must not defer it till death, yet we must be sure to renew it at death. We should take our fill of repentance before we take our leave of repentance: thus St. *Austin* did, he caus'd the Penitential Psalms to be fixt before him on the wall, and as he lay in bed he wept and read, and read and wept abundantly; *Intuebatur & legebat, & jugiter ac vehementer flebat*; as *Possidonius* relates it, *De vita Aug. cap.* 31.

2. And when you are suffering for God or from God, under some great afflictions; though repentance must not be limited to a time of affliction, yet it must be renewed in a time of affliction; for Gods end and design in and by them is not to break our backs, but to break our hearts. Once more,

3. When you are a doing, or have done any great and more solemn duty. What, is there nothing now you have been at this Ordinance to renew your repentance for? w

all ſo well done? did corruption act ſo weakly, and Grace ſo vigorouſly and ſtrongly? was the evil ſpirit ſo chained and reſtrained? and did the good Spirit of the Lord ſo enlarge, enliven and ſtrengthen? is there no need of praying over your prayers again; of repenting that your repentance was no more Evangelical?——Did you thorowly conſider (as you ought) your Saviors Paſſion in the matter and quality of it; in its bitter ingredients and heightning circumſtances of it? or your own ſins, the meritorious cauſe of it? You had ſome light about this in your heads; but was it attended with power and efficacy upon your hearts? for the cleareſt notions without ſuitable impreſſions will not advantage you.

And thus have we diſpatcht the counſels which concern you Saints, and alſo reſolv'd the ſeventh Query. If thus you walk, you will much honour the Spirit of the Lord; who is the great Agent in your Regene-

ration, Illumination, Conversion; and in your proficiency by this sacred institution. And as you are concern'd to honour the Son for what he hath done without, so are you concern'd to honour the Spirit for what he hath done within.—— You will honour this Ordinance too, and advantage your selves, and you will be instrumental to bring in others, whose hearts are too full of disgusts and prejudices against this high and holy Institution.

I told you of something I had to say to sinners; I could be well contented to say nothing at all; had I none at all to speak to. But there are two ranks or sorts of them.

1. Such as peremptorily (but most perniciously and erroneously) assert, that they are above Ordinances, this or that; Sans- or supra-ordinance men; in what predicament to place them, how to call them, or how to cure them I well know not: Is not the Spirit of the Lord straitened? can he do his peo-

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ple good by this Ordinance? why then is there no breaking of Bread, no Sacrament of the Lords Supper amongſt you? why is this caſt off, and caſt out?——As the Center of the Earth hath an attractive power and vertue to draw all heavy ſubſtances to it; ſo hath the Sacrament ſuch an enlivening, ſtrengthning, nouriſhing power and vertue, as may, nay will draw all real Saints to it; and you amongſt the reſt, if you be ſuch. What is ſaid of *Socrates* is true of the Sacrament, all that know it (its power, precioufneſs, and uſefulneſs) love it, if any do not love it, it is becauſe they do not know it. The whole management of Soulwork in order to Salvation now lies upon the hands of the Spirit, but in the uſe of means. He that made us without us, will not ſave us without us. True it is, means are but means, and therefore not to be relied upon; and as true it is, means are means, and therefore not to be neglected or deſpiſed; 'tis an excellent obſervation of an eminent Divine: *In*

Dr. *Jacomb* on Rom. 8. pag. 246.

things of this nature men are very prone to run themselves on one of these two rocks; (saith he) *Either they rest upon the means, not looking up to the Spirit: Or they cast off the means, casting all upon the Spirit. Either they are proud and can do all without God; or idle and slothful so as that God must do all without them.* But you should remember that the spirits sole-efficiency (as to the formal production of the act) is well enough consistent with mens endeavours in the use of means; he doth all in us and for us, yet he will do nothing without us, nor without means; if he will, you may do well to shew where he hath promised it, till then we cannot believe it. Our Saviour once thought this Ordinance very necessary, and he is *the* 1 Cor. 1. 24. *Wisdom of God*; are you wiser than he? speaking of this Ordinance, St. *Paul* (moved by the Spirit) saith, *As often as ye eat this bread, and drink this cup, ye shew the Lords Death till he come.* But he

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is not yet come, yet you have laid it by as vain, needleſs and fruitleſs.

Shall his Ordinance have his or your date? He ſet it up, how dare you take it down? You talk much of the Spirit, but ſee and ſay if it be not a ſpirit of pride, or ignorance, or a Popiſh ſpirit that prompts you thus to ſpeak and act. They of the *Romiſh* Church have taken away the Cup, but you have out-done them, in taking away the Bread too. Is the command and example of Jeſus Chriſt of no force with; ſhall his Inſtitutions be of no longer uſe to, you than your wits and wiſdoms think fit? This Sacrament is (*q.d.*) the picture of our dying Saviour; an injury done to the Kings coyn or picture, is taken as done to the Kings perſon; ſo in this caſe, Men love not to ſee the faces of thoſe they have injured, if arm'd with power to puniſh them.

ἡ τῦ ἀρχόντος τίμη ἐπὶ τὸ πρόσωπον τοῦτο ἀναβαίνει. Baſil. *de Sp. S.* cap. 28.

How were *Joſephs* Brethren amazed when he ſaid, *I am Joſeph*; what horrour and confuſion will Gen. 45. 3.

one day poſſeſs your hearts, when you ſhall hear Chriſt ſay, *I am Jeſus*; I am Jeſus who inſtituted and appointed this Ordinance, to continue in full force till the end of the world; I am Jeſus who can and will do you good by my Spirit in the uſe of this Ordinance, if you walk uprightly. But as ſure as I am Jeſus, my enraged juſtice ſhall avenge the quarrel of my abuſed mercy; and they ſhall meet with wrath and vengeance who are contemners of my Ordinance.

How diſcurſive is fooliſh pride when it would preſcribe unto God? vain man doſt thou cenſure his benefits when thou ſhouldſt enjoy them? art thou ſo ſtupid and ſottiſh as to judg of the things conveyed, by the quality and value of the inſtrument that conveys them? Doth not the weakneſs of theſe Elements add much to the wonder of the Sacrament? It was an argument of Chriſts power to feed five thouſand with a few Loaves; this miracle of his

his Sacrament is equal thereunto which feeds the whole Church with ſuch ſlender Elements.—— But I will expoſtulate no farther with em; I convert my ſpeech to others. For,

2. As there are ſome who look upon themſelves as above this Ordinance, ſo there are others who look upon this Ordinance as above them; and why? but becauſe they are not qualified; nor can any arguments prevail with them to capacitate themſelves for it. Others will ſay, they know no good got by it, no fruit that grows on it. The poor have no leiſure for it, and the rich take no pleaſure in it; and few there are who come to it in moſt Aſſemblies.——I have a word for you, *Et valeat, quantum valere poteſt.*

1. Suppoſe this were (but it is not) a prerogative-command, given only for the probation and trial of your obedience, and no benefit at all ſhould redound to the obſerver

of it; are you not (yet) obliged to consider your ways to turn your feet unto his Testimonies; to break off your sins by repentance, to prepare your selves and then to come and take and eat? The observance of such commands hath been well rewarded, *Gen.* 22. and the disobedience thereof most severely punished; as in *Adam*, *Gen.* 2. 17. in *Lots* wife, *Gen.* 19. 17. and in the young Prophet.

2. Gods standing Laws and Ordinances (and such is this) oblige not to observance only, but they intend a real benefit withal; which should be an incentive to our obedience, *Deut.* 10. 13. *Psal.* 19. 11. And 119. 165. Great peace have they which love and keep thy Law.

3. Though you never got good by this Ordinance, will you say, no good is to be got by it; or that never any did? it will in no wise follow.

4. You speak expresly against the Word of God, this very Text; and for

or every blaſphemous word you
hall account another day.

5. Do not your ſpeeches reflect
pon the glorious Trinity?

1. On God the Father, as if he had made or inſtituted an Ordinance in vain; you call in queſtion his wiſdom.

2. On God the Son; as if his Body and Blood were good for nothing. And,

3. On this holy Spirit; as if he were ſtraitened ſo, that he could not do them good by it who walk uprightly; or as if he would not.

6. Do not you ſpeak againſt the
weet experience of the Saints in all
ges? they have found good by it.

7. Do not you ſpeak againſt right
eaſon? for as the guilt and danger
s great in caſe one receive unworthily, ſo muſt there in reaſon be
ome proportion of fruit and benefit to ſuch as come preparedly.

8. Once more: Is it not your
pride, carnality, and hypocriſie? is

it

it not your earthlineſs, unbelief and impenitency that hinders your addreſſes to it, and proficiency by it? Water there is enough in this well, had you but buckets to draw it forth; the Spirit is preſent to heal, but you are inſenſible of your Maladies. You may complain of us if ſo you will; of God if ſo you dare; of his Decrees, Ordinances, this or that; but aſſure your ſelves, he can as ſoon ceaſe to be God, as ceaſe to be good or juſt; he will lay the fault where you will not like it; whence you ſhall never be able to remove it, even at your own doors. Therefore be adviſed,

1. Cheriſh not any longer ſuch undervaluing thoughts of this myſterious, holy and precious Ordinance: Judg not raſhly nor falſly of the things of God; I am ſpeaking for God, and for his Inſtitutions; and though it be an eaſie matter to ſlight me your Miniſter, yet I fear, it will be no eaſie province to anſwer your Maker for the contempt you

ou do to his ſacred Ordinances.

2. Break off your Sins by repen-ance, and that ſpeedily; though a ate repentance may be a true re-entance, yet you will find that a ate repentance will prove an hard epentance; a diſeaſe, the longer it rows upon a man the harder it is to e cured. Be quick in this duty, leſt God be quick in judgment, *Rev.* 2. 3. *Repent, or elſe I will come unto thee quickly.*——Mark that quickly.

Lament and weep over your Souls or the loſs of all that good you ight ere this day have got by this Ordinance. Now get your perſons clothed with his Righteouſneſs; your atures cleanſed by his Spirit, your ins pardoned in his blood, and doubt not (if then you come) but he Spirit of the Lord will do you ood by this Ordinance. The good Lord follow this work of Convicti-on with a work of Converſion. And make this word effectual to con-firm the doubtful; to quicken the lothful; to encourage the fearful.

Go

Go to God, though you cannot go in Faith, yet go for Faith; though you cannot, yet he can reform your lifes, and put you into a right frame for communion with him in this Ordinance.

We are now arrived at the last Enquiry.

Q. 8. *What soul-reviving comforts doth this truth afford to the people of God, who care take and conscience make of walking uprightly?*

Resp. I will not presume too far upon your patience, and therefore shall not launch out into this vast Ocean; take an account of them in these ten particulars, and these ten rather in Figures, than in words at length. *Is the spirit of the Lord at liberty, and has he a sufficiency of power to enlighten and strengthen, and comfort, and to do you good by this Sacrament?* Here is comfort for you in ten cases or respects.

1. As to the weakness of these Sacramental Elements; alas! what is a little morsel of bread, or a sip of Wine,

Wine, and a few words ſpoken over them; (no Tranſubſtantiating words, we abhor all thoughts of that Doctrine which is ſo contrary to our Senſes, to Reaſon, to the Scriptures, to the comfort of the Saints, to the honour of Chriſts glorious Body; all which is abundantly evinced by our Divines.) True it is indeed, they are poor and weak things in themſelves; but you muſt remember they are of divine Inſtitution; this is an Ordinance of the great God, who hath own'd it and can and will bleſs it. Though theſe outward Elements be weak, yet the Spirit of the Lord is ſtrong; he delights to do great things by weak means. What is the word, if abſtractly conſidered, but a dead letter, yet 'tis the power of God unto Salvation to them that believe; 'tis mighty through God, it transforms the heart, reforms the life; by it the dead in ſin are quickened; ſinners are turned from darkneſs unto light; and this is a greater work to turn the Soul from a ſtate of Sin to Grace, than from Grace to Glory. By it Lepers are cleanſed, afflicted Conſciences comforted, &c. What is a little water in Baptiſm to a tender Infant? 'tis in it ſelf but a mean thing; but water-baptiſm is of divine inſtitution and inſtitution, *Joh.* 1. 33. *He that ſent me to Baptize with water*; and Infant-Baptiſm is ſo too, *Mat.* 28. 19. *Go diſciple*

Posito toto generali, pars ejus negari non debet.

disciple ye all Nations: How? *Baptizing them, &c.* and the Spirit of the Lord can do us good by it; yea our tender Infants too, even in their Minority; much more when they arrive at years of Discretion. He can and hath made his Elect, who were baptized at ten days, as careful to repent, to believe and obey the Gospel as those ever were, who were twenty years of age, ere they were dipped. Say men what they will of it or against it, that it is a sign or shadow, this or that; if God set us a shadow, a brazen Serpent, it shall not be in vain to look up unto it. Do not let prize or use the institution, being well assur'd of the Lords Benediction. I told you but even now, That the meanness of the Element adds more to the honour and wonder of the Sacrament. And that it derives its being and value from its Author. I refer you for more of this to St. *Ambrose* his fourth Book *de Sacr. chap.* 4. *Tom.* 4. *pag.* 173. And to Bishop *Reynolds* his Meditations on the Holy Sacrament *chap.* 4.

2*ly.* Here is comfort for you in case of bitter taunts and Satyrical or Sarcastick speeches which you may meet with from ignorant, sensual and secure Sinners, because of your constant and conscientious attendance upon God in this Sacred Ordinance. *Nazianzen* said long since

ἔτω τερπνὸν, ὡς χριστιανὸς κωμῳδούμενος.
all Ages the most serious holy men are presented as the most vicious; wicked en have no favour from God, and good en shall have no favour from them, hilst they have virulent Tongues, or vio-nt hands: If the Son of God was own'd with thorns, let not the Saints God expect a crown of Roses: s the Lilly amongst the Thorns, as the mb amongst the Wolves, so is the Spouse mongst the Daughters. They will do you as *Stunica* did by *Erasmus*, observe d review all your works, and pick and ll out only what they conceive is worst; t those perhaps (as did his) may prove our greatest truths and vertues: How-er, solace your selves in this; The Spi-t of the Lord is doing you good, and ver the less for their saying or doing u evil; what though you hear ill, whilst u fare well; their reproaches shall hurt u no more, than the Dog does the oon, which he cannot bite, though he rk all night at it. *Virtus nihil est immi-ta propter existimationem vulgi. Nobis te-rariæ quorundam calumniæ sanctioris vitæ stitutum non obscurant, nec per eas gloriæ stræ coram Deo aliquid decedit*; as *Athena-ras* told *Antoninus* and *Commodus* in his pology for the Christians; a Diamond arkles never the less, nor is it any whit the

Apol. pro Christianis. Antonin.

the leſs precious, becauſe an ignorant or a blind man diſparageth it; 'tis ſo in this caſe; their reproachings tend to your greater glory; they will wiſh (but perhaps when 'tis too late) they had been fitted for, admitted to, and ſhared with you in this Sacred Ordinance.

2*ly*. Here is matter of comfort for you in reſpect of the meanneſs of the men, or weakneſs of the perſons by whom it is diſpenſed. We are not Prophets, we pretend to no ſuch inſpirations or immediate calls as they had; we are not Apoſtles, we have no immediate call from Chriſt to preach the Goſpel to all Nations; we cannot, do not, dare not pretend to an infallible conduct of the Spirit, as they had, and ſome ignorantly and impudently now challenge to themſelves; No, we are men, men ſubject to like paſſions and perturbations, temptations and infirmities as they were, and perhaps to more than you are; you know it, we confeſs and lament it. Guilty were we of ſin before we could do any thing, and ever ſince we could do any thing we have done nothing without ſin. But in this may you and we no little ſolace our ſelves; Though we can do you little good, very little good, yet the Spirit of the Lord can do you very much. All we can do is to endeavour it, but the converſion of Souls is (not ours

(but

but) Gods work; we may (πίθανα λόγων) ſpeak what is in it ſelf perſwaſive, but 'tis the Spirit of the Lord alone that can and muſt (πείθειν) actually perſwade you. The efficacy of the Word and Sacraments depends not upon the arts, or parts, or gifts, or graces, or greatneſs, or goodneſs of men, but upon the power, inſtitution and bleſſing of God. Is a golden treaſure ever the worſe becauſe 'tis laid up in an earthen veſſel? or is water the leſs ſweet becauſe conveyed to your ciſterns in leaden pipes? Mark well the Text in hand, and you will find the great ſtreſs laid upon your own upright walking, if you expect a bleſſing; a parallel you have in *Heb.* 4.2. *The word preached did not profit them, not being mixed with faith in them that heard it.* It is not ſaid, *Not being mixed with faith in them that preacht it,----but in them that heard it.* In ſhort, the ſpirit of the Lord can do great and mighty things, as by poor and weak means, ſo he can do great and mighty things by poor and weak men. He imployed not at the firſt publication of the Goſpel, any mighty Monarchs, or noble Lords, or profound Philoſophers for the Converſion of the Nations, whoſe Majeſty, Authority and Wiſdom might have had a powerful and prevailing influence on their inferiours; No, a few poor Fiſhermen are the men; that the excellency of the power 2 Cor. 4

might be and appear to be of God alone, and not in or of man at all: Men and means are productive of nothing if they operate only from an inherent or natural vertue, but when they have a divine ſtamp upon them the Spirit of the Lord can do great and mighty things by them.

4*ly*. Here is comfort for you in caſe of temptations to disbelieve the Godhead or Deity of the Holy Ghoſt; other *mediums* are urged to evince his Divinity, but the Ancients make much uſe of this, *viz*. the glorious operations and moſt mighty and powerful works done by him; as *Cyril* and *Chryſoſtom* and *Ambroſe*, *de Sp. ſancto*. He that can quicken dead Souls, ſubdue ſuch ſtrong luſts, implant and increaſe Grace, and bleſs the Ordinances, and all this by an immediate primary underived power (as the Spirit doth) certainly he is more than a meer creature, he is truly God; for theſe are works for a God, and for a God only. O the boundleſs, incomprehenſible, and infinite power of the Spirit! What all the Creatures yonder above the Clouds with theſe on Earth cannot, that he can do *omnipotentiſſima facilitate*, as an Ancient elegantly expreſſeth it; when he will work, who ſhall let him? *Iſa*. 43.13. He acts *omnipotenter*, *inſuperabiliter*, this ſpeaks him to be God indeed; He is not ſtraitned, he can do his people good by his inſtitutions.

Aug. *Epiſt.* 107. *ad vitalem non procul a fine.*

5*ly*.

5*ly*. Here is comfort for you too in case of mighty oppositions from the flesh when you are about any holy and religious exercises; there is no one duty in the whole course of Christianity, but it is sure to meet with one impediment or other. The Flesh (if nothing else do) wil lusting against the Spirit; corruption will be opposing grace; so that you cannot do the things that you would and should: The agency and enmity of the flesh appears both in the matter and manner of our performances. Sometimes it hinders from duty, from praying, hearing, and receiving, sometimes in duty; nay it ever hinders us in the manner; abating the vigor and fervour, or lessening the alacrity of our Souls in duty, your own experience is proof sufficient, but here is comfort for you in this present case, the Spirit of the Lord is not shortned, nor straitned, he can help your infirmities, subdue corruptions, quicken graces, and in spite of all oppositions he can bless his own Institutions: He can make mountains to become plains, and cut a way through the hard rock, *Zach* 4.9. *Behold I am the Lord, the God of all flesh, is there any thing too hard for me?* Jer. 32.27. It may, poor Soul, be too hard for thee, but not for me; this is applicable to the Spirit in the personal consideration of God, and it is no less comfortable than applicable.

A Child of God fain would do more but cannot; a wicked man may do more but will not; the godly mans heart is larger than the duties; a wicked mans duties are larger than his heart: 'tis the complaint of a gracious Soul, O how do my corruptions hinder in these holy duties! But O, says the other, how do these duties hinder me in the pursuit of my lusts!

A godly man is griev'd because he cannot do all the good that he would; and the other, because he cannot do all the evil that he would. 'Tis the burden of a Saint, the greatest trouble upon his Spirit, that he can pray no more fervently, hear no more profitably, receive no more worthily; so to bungle and baffle, and trifle, is his great trouble; but he hath this to comfort him, The good Spirit of the Lord to assist and help him in every duty; and he knows, that his arm is not shortned.

6ly. Here is comfort for you as in case of the activeness of the flesh, so in case of the weakness of the Spirit; *i.e.* of Grace; you find that you are wofully and wonderfully straitned in your selves; you complain of the narrowness of your Hearts, the unactiveness of Grace, you are not so humble and holy, not so tender-hearted and enlarged; your lives are nothing so blameless and harmless as you could wish, and this to you is matter of saddest Lamentation and

and deepeſt Humiliation. But remember (pray) the Spirit of the Lord is not ſtraitned, though you be, he is not; and this is matter of conſolation; though you be impotent, chill and dull; yet if you be ſenſible of it, and ſorrowful for it, you will find his Grace ſufficient for you, and himſelf alſufficient in you: A weak Chriſtian aſſiſted by the Spirit of the Lord can do all things, *Phil.* 4. 13.

7*ly*. Here is comfort for you againſt thoſe oppoſitions and temptations you may meet with from the Devil when you are at the Lords Table: O that we were as careful to prepare our ſelves for that Ordinance as he is to prepare for us; he is ever fixed, and very diligent on holy days, in holy places, at holy duties, *Job* 1.6. not becauſe he loves them, but becauſe he hates us. I have read of one who ſaid, he ſaw but one Devil in the Market, for moſt of the buyers and ſellers were his already; but a Legion in the Church; A Legion (according to *Varro*) is 7622; but what imploy had ſo many evil ſpirits there? why, to lay ſnares for them; to hinder the operation of the Word and Sacraments, and conſequently the ſalvation of Souls. Doubtleſs you are not without diſcouragements by reaſon of your own corruptions, and his oppoſitions. Well but your Redeemer hath not left you comfortleſs; the Spirit of the Lord is not

ſtrai tned;He is a moſt glorious and victorious Spirit; your way in this caſe is, to ſet the power of this Spirit againſt the power of Satan; when the gates of Hell, and powers of Darkneſs preſs hard upon you,'tis your wiſdom (in order to your comfort and conqueſt) to improve this power of the Spirit of the Lord.The more you are aſſaulted by that evil ſpirit, the more ſhall you be aſſiſted by this good ſpirit.He will be with you in the floods and in the flames; Who and what art thou O great Mountain before this *Zerubbabel.*

8*ly.*Here is comfort for you as to the greatneſs of thoſe mercies and bleſſings now by you deſired and expected. O ſays a child of God, how ſhall I get my heart humble, more quick and lively; what ſhall I do for a broken, bleeding, Heart;for more full aſſurance of the pardon of my ſin, and the ſalvation of my Soul. Ah what ſhall poor I do for a little more light in my Underſtanding; O that my Will were healed,*&c.* Theſe indeed are great things,they are not ἐχθρων δῶρα, no, they are ἐχόμενα σωτηρίας, *ſuch as accompany Salvation.* Yet although theſe be very great things as to you, they are not ſo to the Spirit of the Lord, if it be marvelous in your eyes, is it therefore marvelous in Gods? *Zach.*8.6. All things are alike eaſie to an Almighty Agent, and this
Exod. 14. 24. Spirit is ſuch; a look from him in anger can lay your ſtrongeſt luſts dead; he can irradiate your minds with beams of Divine light; and efficaciouſly incline,overpower,determine and heal your Wills. He can (in one word) do every thing; therefore be confident of this very thing; *viz.* that as he eaſily can, ſo he aſſuredly will. He, I ſay, who hath begun a good work in you, will own it and crown it,and perform it until the day of Chriſt, *Job* 42.2. with *Phil.*1.6.

9*ly.* Here is alſo comfort for you in caſe of barrenneſs under former adminiſtrations; perhaps you find not that power as yet over your impetuous luſts as you then and there expected; no more

more peace of conſcience; *Nec mihi dant ſtellæ lucem, &c.* You have often been at the Lords Table, and yet no aſſurance, or no more aſſurance of his love, and of eternal life, than you had before. If it be thus your preſent caſe is ſad; yet thus it may be, & your internal & eternal ſtate be good. For though you have not peace, yet you want not grace; in the beſt of Saints there is a want in grace, but in the worſt or weakeſt Saint there is not a want of grace. Though you are caſt down, yet you are not caſt off; you have not ſo much as will comfort you, but you have enough to ſave you. 'Tis Heaven that is the proper place of comfort, and Earth of grace: 'Tis the pleaſure of our all-wiſe God to make ſome to weep and wait long for a ſmile from Heaven; and thus he acts in a way of wiſdom, not ever in a way of puniſhment. Know and do your own work, let the moſt High alone with his; hear what he will ſpeak, for he will ſpeak peace unto his people; the ſky that's clouded now may be clear anon; 'tis darkeſt a little before the dawning of the day. Remember for your comfort, that light is ſown for the Righteous, and joy for the upright in heart, Pſal. 97. 11. The Interval of time may be conſidera- ble between the ſowing and the reaping. But act by faith on the Promiſes, acquieſce in and ſubmit to the Will and Wiſdom of the Lord; for unto the upright (and they are the perſons I am now addreſſing this diſcourſe to) I ſay, unto the upright there ariſeth light in darkneſs; *i.e.* comfort in trouble; remember that the Spirit of the Lord is not confined. Concerning him take three notions along with you: He is

1. *A free Agent*; as the wind bloweth when and where it liſteth, ſo the Spirit worketh, witneſſeth, comforteth & aſſureth when & whom himſelf pleaſeth.

2. *A wiſe Agent*; and therefore will act moſt ſeaſonably and opportunely, when it will moſt conduce to his own honour and your comfort.

3. *A ſtrong and mighty Agent*; when he begins, 'tis not

אור זרע *Lux fidei, veritatis, & materia perpetuæ lætitiæ: Orta Sparſa; juſti multa patiuntur, antequam lætitiâ fruantur.*

not ſin, nor Satan, nor the World ſhall let him: Therefore though now you mourn, yet you may not murmur; Groan you may, but muſt not grumble, be it never ſo little life & light, and power and peace you have arrived at. I ſay to you as did *Elihu* to *Job*, ch. 34. 32. ſhould it be according to your mind? is it fit you have juſt what you will, and when you will; if you will be your own carvers, take heed of cutting your own fingers. Withdraw not from this Ordinance; but (as before) wait with patience and work with diligence; for the Spirit of the Lord is not ſtraitned; this is a reviving Cordial in this caſe.

Antiſthenes an Heathen Philoſopher deſired nothing of the Heathen gods ſo much as the Spirit of *Socrates*. You have a more glorious Spirit, this Spirit of the Lord, who will in due time make you more fruitful and cheerful; and give you more increaſe of grace, more ſetled peace of Conſcience; yea an abſolute maſtery and victory over all your ſpiritual enemies. Once more, and I diſmiſs you.

Holy. This ſpeaks comfort to you who perſevere in prayer; the ſeed of *Jacob*, not in name only (as were theſe in the Text) but in deed and truth.

Job 27. 10 To hold on in Duty is not the practice of the moſt, but of the beſt; 'tis no eaſie work which is both above nature and againſt it: This affords comfort to you; 'tis like the rod of myrtle in the *Pliny*. travellers hand, which makes him freſh and lively and keeps him from being weary; O nouriſh no jealous thoughts of God; if you diſtruſt him, you will deſert him.

Remember for your encouragement and comfort, that the good Spirit of the Lord is in full power, and at liberty ſtill to give a bleſſing as at the firſt to give a being to his holy Inſtitutions. *To which ever-bleſſed Spirit, together with the Father and the Son, be aſcrib'd all Honour and Glory World without end.*.

FINIS.